

GRAMMAR  
OF THE  
GOTHIC LANGUAGE

AND  
THE GOSPEL OF ST. MARK  
SELECTIONS FROM THE OTHER GOSPELS  
AND THE SECOND EPISTLE TO TIMOTHY  
WITH NOTES AND GLOSSARY

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## PREFACE

It was originally intended that this Grammar should form one of the volumes of the Students' Series of Comparative and Historical Grammars, but some time ago I was informed by the Delegates of the Clarendon Press that a third edition of my Gothic Primer was required. It then became a question whether it would be better to issue the Primer in a revised form, or to set to work at once to write the present Grammar. I laid the two alternatives before the Delegates, and they preferred to accept the latter.

As a knowledge of Gothic is indispensable to students of the oldest periods of the other Germanic languages, this book will, I trust, be found useful at any rate to students whose interests are mainly philological and linguistic. I have adopted as far as possible the same method of treating the subject as in my Old English and Historical German Grammars. Considerable care and trouble have been taken in the selection of the material contained in the chapters relating to the phonology and accidence, and I venture to say that the student, who thoroughly masters the book, will not only have gained a comprehensive knowledge of Gothic, but will also have acquired a considerable knowledge of Comparative Germanic Grammar.

In selecting examples to illustrate the sound-laws I have tried as far as possible to give words which also occur in the other Germanic languages, especially in Old English and Old High German. The Old English and Old High German cognates have been added in the Glossary.



In order to give the student some idea of the skill of Ulfilas as a translator I have added the Greek text to St. Matthew Ch. VI, St. Mark Chapters I-V, and St. Luke Ch. XV. This will also be useful as showing the influence which the Greek syntax had upon the Gothic.

The Glossary not only contains all the words occurring in the Gothic Text (pp. 200-91), but also all the words contained in the Phonology and Accidence, each referred to its respective paragraph. A short list of the most important works relating to Gothic will be found on pp. 197-9.

From my long experience as teacher of the subject, I should strongly recommend the beginner not to work through the Phonology and the philological part of the Accidence at the outset, but to read Chapter I on Gothic pronunciation, and then to learn the paradigms, and at the same time to read some of the easier portions of the Gospels. This is undoubtedly the best plan in the end, and will lead to the most satisfactory results. In fact, it is in my opinion a sheer waste of time for a student to attempt to study in detail the phonology of any language before he has acquired a good working knowledge of its vocabulary and inflexions.

In conclusion I wish to express in some measure the heartfelt thanks I owe to my wife for her valuable help in compiling the Glossary.

JOSEPH WRIGHT.

OXFORD,  
*January, 1910.*

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## ABBREVIATIONS, ETC.

abl.	= ablative	mid.	= middle
Att.	= Attic	NE.	= New English
Dor.	= Doric	NHG.	= New High German
Engl.	= English	OE.	= Old English
Germ.	= Germanic	O.Fris.	= Old Frisian
Gr.	= Greek	OHG.	= Old High German
Hom.	= Homer	O.Icel.	= Old Icelandic
Indg.	= Indo-Germanic	O.Ir.	= Old Irish
instr.	= instrumental	OS.	= Old Saxon
Ion.	= Ionic	orig.	= original(ly)
Lat.	= Latin	Prim.	= Primitive
Lith.	= Lithuanian	rt.	= root
loc.	= locative	Skr.	= Sanskrit
MHG.	= Middle High German	sv.	= strong verb
		wv.	= weak verb

The asterisk \* prefixed to a word denotes a theoretical form, as Goth. *dag*s, *day*, from Prim. Germanic \**dagaz*.

The colon (:) used on pp. 46-9 and elsewhere means *stands in ablaut relation to*.

On the letters *p, d, g, b, x* see § 126 note 5.

## INTRODUCTION

§ 1. **GOthic** forms one member of the Germanic (Teutonic) branch of the Indo-Germanic family of languages. This great family of languages is usually divided into eight branches:—

I. **Aryan**, consisting of: (1) The Indian group, including the language of the Vedas, classical Sanskrit, and the Prākrit dialects; (2) The Iranian group, including (a) West Iranian (Old Persian, the language of the Persian cuneiform inscriptions, dating from about 520–350 B.C.); (b) East Iranian (Avesta—sometimes called Zend-Avesta, Zend, and Old Bactrian—the language of the Avesta, the sacred books of the Zoroastrians).

II. **Armenian**, the oldest monuments of which belong to the fifth century A. D.

III. **Greek**, with its numerous dialects.

IV. **Albanian**, the language of ancient Illyria. The oldest monuments belong to the seventeenth century.

V. **Italic**, consisting of Latin and the Umbrian-Samnitic dialects. From the popular form of Latin are descended the Romance languages: Portuguese, Spanish, Catalanian, Provençal, French, Italian, Raetoromanic, Roumanian or Wallachian.

VI. **Keltic**, consisting of: (1) Gaulish (known to us by Keltic names and words quoted by Latin and Greek authors, and inscriptions on coins); (2) Britannic, including Cymric or Welsh, Cornish, and Bas-Breton or Armorican (the oldest records of Cymric and Bas-Breton date back to the eighth or ninth century); (3) Gaelic, including Irish-Gaelic, Scotch-Gaelic, and Manx. The oldest monuments are the



old Gaelic ogam inscriptions, which probably date as far back as about 500 A. D.

VII. **Baltic-Slavonic**, consisting of: (1) The Baltic division, embracing (*a*) Old Prussian, which became extinct in the seventeenth century, (*b*) Lithuanian, (*c*) Lettic (the oldest records of Lithuanian and Lettic belong to the sixteenth century); (2) the Slavonic division, embracing: (*a*) the South-Eastern group, including Russian (Great Russian, White Russian, and Little Russian), Bulgarian, and Illyrian (Servian, Croatian, Slovenian); (*b*) the Western group, including Czech (Bohemian), Sorabian (Wendish), Polish and Polabian.

VIII. **Germanic**, consisting of:—

(1) **Gothic**. Almost the only source of our knowledge of the Gothic language is the fragments of the biblical translation made in the fourth century by Ulfilas, the Bishop of the West Goths. See pp. 195-7.

(2) **Scandinavian or North Germanic**—called Old Norse until about the middle of the eleventh century—which is sub-divided into two groups: (*a*) East Scandinavian, including Swedish, Gutnish, and Danish; (*b*) West Scandinavian, including Norwegian, and Icelandic.

The oldest records of this branch are the runic inscriptions, some of which date as far back as the third or fourth century.

(3) **West Germanic**, which is composed of:—

(*a*) High German, the oldest monuments of which belong to about the middle of the eighth century.

(*b*) Low Franconian, called Old Low Franconian or Old Dutch until about 1200.

(*c*) Low German, with records dating back to the ninth century. Up to about 1200 it is generally called Old Saxon.

(*d*) Frisian, the oldest records of which belong to the fourteenth century.

(e) English, the oldest records of which belong to about the end of the seventh century.

NOTE.—A few of the chief characteristics of the Germanic languages as compared with the other branches of the Indo-Germanic languages are: the first sound-shifting or Grimm's law (§§ 127-32); Verner's law (§§ 136-7); the development of the so-called weak declension of adjectives (§ 223); the development of the preterite of weak verbs (§ 315); the use of the old perfect as a preterite (§ 292).

# PHONOLOGY

## CHAPTER I

### ALPHABET AND PRONUNCIATION.

§ 2. THE Gothic monuments, as handed down to us, are written in a peculiar alphabet which, according to the Greek ecclesiastical historians Philostorgios and Sokrates, was invented by Ulfilas. But Wimmer<sup>1</sup> and others have clearly shown that Ulfilas simply took the Greek uncial alphabet as the basis for his, and that in cases where this was insufficient for his purpose he had recourse to the Latin and runic alphabets. The alphabetic sequence of the letters can be determined with certainty from the numerical values, which agree as nearly as possible with those of the Greek. Below are given the Gothic characters in the first line, in the second line their numerical values, and in the third line their transliteration in Roman characters.

ᚦ	ᚷ	ᚹ	ᚰ	ᚱ	ᚴ	ᚵ	ᚶ	ᚷ	ᚸ
1	2	3	4	5	6	7	8	9	10
a	b	g	d	e	q	z	h	p	i
ᚺ	ᚻ	ᚼ	ᚾ	ᚿ	ᛀ	ᛁ	ᛂ	ᛃ	ᛄ
20	30	40	50	60	70	80	90	100	
k	l	m	n	j	u	p	-	r	
ᛇ	ᛆ	ᛇ	ᛈ	ᛉ	ᛊ	ᛋ	ᛌ	ᛍ	ᛎ
200	300	400	500	600	700	800	900		
s	t	w	f	x	lv	o	-		

<sup>1</sup> Wimmer, 'Die Runenschrift,' Berlin, 1887; pp. 259-74.

NOTE.—1. Two of the above 27 Gothic characters were used as numerals only, viz.  $\mathfrak{u}$  = 90 and  $\mathfrak{p}$  = 900. The letter  $\mathfrak{x}$  occurs only in *Xristus* (*Christ*) and one or two other words, where  $\mathfrak{x}$  had probably the sound-value *k*. The Gothic character  $\mathfrak{i}$  was used at the beginning of a word and medially after a vowel not belonging to the same syllable, thus  $\mathfrak{i}\mathfrak{a}\mathfrak{a}\mathfrak{g}\mathfrak{a}$ , *iddja* (*I went*);  $\mathfrak{f}\mathfrak{r}\mathfrak{a}\mathfrak{i}\mathfrak{t}\mathfrak{i}\mathfrak{p}$ , *fra-itip* (*he devours*).

2. When the letters were used as numerals a point was placed before and after them, or a line above them, thus  $\mathfrak{x}\bar{\mathfrak{u}}$ ,  $\mathfrak{i}\bar{\mathfrak{i}}$  = 30.

3. In words borrowed from Greek containing *v* in the function of a vowel, it is transcribed by *y*, thus  $\sigma\upsilon\nu\alpha\gamma\omega\gamma\eta$ , *synagōgē*, *synagogue*. *y* may be pronounced like the *i* in English *bit*. See p. 360.

In our transcription the letter  $\mathfrak{p}$  is borrowed from the OE. or O.Norse alphabet.

In some books *q*, *h*, *w* are represented by *kw* (*kv*), *hw* (*hv*), *v* respectively.

#### A. THE VOWELS.

§ 3. The Gothic vowel-system is represented by the five elementary letters *a*, *e*, *i*, *o*, *u*, and the digraphs *ei*, *iu*, *ai*, and *au*.

Vowel-length was entirely omitted in writing. The sign  $\bar{\phantom{x}}$ , placed over vowels, is here used to mark long vowels.

The vowels *e*, *o* (uniformly written  $\bar{e}$ ,  $\bar{o}$  in this grammar) were always long. *a*, *u* had both a short and a long quantity. *i* was a short vowel, the corresponding long vowel of which was expressed by the digraph *ei* after the analogy of the Greek pronunciation of  $\epsilon$  in the fourth century. *iu* was a falling diphthong. Each of the digraphs *ai*, *au* was used without distinction in writing to express three different sounds which are here written  $\acute{a}i$ ,  $\acute{a}i$ ,  $\acute{a}i$  and  $\acute{a}u$ ,  $\acute{a}u$ ,  $\acute{a}u$ .

A brief description of the sound-values of the above

vowel-system will be given in the following paragraphs. Our chief sources for ascertaining the approximate quality and quantity of the Gothic simple vowels and diphthongs are:—(1) The pronunciation of the Greek and Latin alphabets as they obtained in the fourth century; the former of which was taken by Ulfilas as the basis for representing his own native sound-system. (2) A comparison of the Gothic spelling of Greek loan-words and proper names occurring in Ulfilas with the original Greek words. (3) The spelling of Gothic proper names found in Greek and Latin records of the fourth to the eighth century. (4) The occasional fluctuating orthography of one and the same word in the biblical translation. (5) Special sound-laws within the Gothic language itself. (6) The comparison of Gothic with the other Old Germanic languages.

§ 4. *a* had the same sound as the *a* in NHG. *mann*, as *ahtáu*, *eight*; *akrs*, *field*; *dags*, *day*; *namō*, *name*; *giba*, *gift*; *waúrda*, *words*.

*ā* had the same sound as the *a* in English *father*. In native Gothic words it occurs only in the combination *āh* (see § 59), as *fāhan*, *to catch, seize*; *brāhta*, *I brought*; *pāhō*, *clay*.

§ 5. *ē* was a long close *e*-sound, strongly tintured with the vowel sound heard in NHG. *sie*, *she*. Hence we sometimes find *ei* (that is *ī*), and occasionally *i*, written where we should etymologically expect *ē*, and *vice versa*. These fluctuations occur more frequently in Luke than elsewhere; examples are: *qeins* = *qēns*, Luke ii. 5; *faheid* = *fahēp*, Luke ii. 10. *spēwands* = *speiwands*, Mark vii. 33; *mippanē* = *mippaneī*, Luke ii. 43; *izē* = *izei*, Mark ix. 1. *birusjōs* = *bērusjōs*, Luke ii. 41; *duatsniwun* = *duat-snēwun*, Mark vi. 53. *usdrēbi* = *usdribi*, Mark v. 10. Examples are: *jēr*, *year*; *slēpan*, *to sleep*; *nēmum*, *we took*; *swē*, *as*; *hidrē*, *hither*.

§ 6. *i* was probably a short open vowel like the *i* in English *bit*, as *ik*, *I*; *itan*, *to eat*; *fisks*, *fish*; *bindan*, *to bind*; *arbi*, *heritage*; *bandi*, *a band*.

*ī* (written *ei*) was the vowel sound heard in NHG. *sie*, *she*. Cp. the beginning of § 5. Examples are: *swein*, *swine*, *pig*; *beltan*, *to bite*; *gasteis*, *guests*; *managei*, *multitude*; *áipei*, *mother*.

§ 7. *ō* was a long close vowel, strongly tinged with the vowel sound heard in NHG. *gut*, *good*. Hence we occasionally find *u* written where we should etymologically expect *ō*, and *vice versa*, as *supūda* = *supōda*, Mark ix. 50; *ūhtēdun* = *ōhtēdun*, Mark xi. 32. *faīhō* = *faīhu*, Mark x. 23. Examples are: *ōgan*, *to fear*; *ōgjan*, *to terrify*; *brōþar*, *brother*; *sōkjan*, *to seek*; *saīsō*, *I sowed*; *haīrtō*, *heart*.

§ 8. *u* had the same sound as the vowel in English *put*, as *ubils*, *evil*; *ufta*, *often*; *fugls*, *fowl*, *bird*; *sunus*, *son*; *bundans*, *bound*; *faīhu*, *cattle*; *sunu* (acc. sing.), *son*.

*ū* had the same sound as the *u* in NHG. *gut*, as *ūt*, *ūta*, *out*; *ūhtwō*, *early morn*; *brūps*, *bride*; *hūs*, *house*; *pūsundi*, *thousand*.

§ 9. *iu* was a falling diphthong (i.e. with the stress on the *i*), and pronounced like the *ew* in North. Engl. dial. pronunciation of *new*. It only occurs in stem-syllables (except in *ūhtiugs*, *seasonable*), as *iupa*, *above*; *piuda*, *people*; *driusan*, *to fall*; *triu*, *tree*; *kniu*, *knee*.

§ 10. As has already been pointed out in § 3, the digraph *ai* was used by Ulfilas without distinction in writing to represent three different sounds which were of threefold origin. Our means for determining the nature of these sounds are derived partly from a comparison of the Gothic forms in which they occur with the corresponding forms of the other Indo-Germanic languages, and partly from the Gothic spelling of Greek loan-words. The above remarks also hold good for the digraph *au*, § 11.

ái was a short open e-sound like the *ë* in OHG. *nëman*, and almost like the *a* in English *hat*. It only occurs before *r*, *h*, *lv* (except in the case of *aíppáu*, *or*, and possibly *waíla*, *well*, and in the reduplicated syllable of the pret. of strong verbs belonging to Class VII). See §§ 67, 69, 311. Examples are: *aírþa*, *earth*; *baíran*, *to bear*; *waírpan*, *to throw*; *faíhu*, *cattle*; *taíhun*, *ten*; *saílván*, *to see*; *aíáuk*, *I increased*; *laílóť*, *I let*; *haíháit*, *I named*. But see p. 362.

ái was a diphthong and had the same sound as the *ei* in NHG. *mein*, *my*, and nearly the same sound as the *i* in English *mine*, as *áiþs*, *oath*; *áins*, *one*; *hláifs*, *loaf*; *stáins*, *stone*; *twái*, *two*; *nimái*, *he may take*.

ai had probably the same pronunciation as OE. *æ* (i. e. a long open e-sound). It occurs only in very few words before a following vowel (§ 76), as *saian*, *to sow*; *waian*, *to blow*; *faian*, *to blame*; and possibly in *armaiō*, *mercy*, *pity*. But see p. 362.

§ 11. *aú* was a short open o-sound like the *o* in English *not*. It only occurs before *r* and *h*, as *haúrn*, *horn*; *waúrd*, *word*; *daúhtar*, *daughter*; *aúhsa*, *ox*. See §§ 71, 73, and p. 362.

áu was a pure diphthong and had approximately the same sound as the *ou* in English *house*, as *áugō*, *eye*; *áusō*, *ear*; *dáupus*, *death*; *háubiþ*, *head*; *ahtáu*, *eight*; *nimáu*, *I may take*.

au was a long open o-sound like the *au* in English *aught*. It only occurs in a few words before a following vowel (§ 80), as *staua*, *judgment*; *taui*, *deed*; *trauan*, *to trust*; *bauan*, *to build*, *inhabit*. Cp. §§ 3 and 10. But see p. 362.

§ 12. From what has been said in §§ 4-11, we arrive at the following Gothic vowel-system:—

Short vowels	<i>a</i> , <i>aí</i> , <i>i</i> , <i>aú</i> , <i>u</i>
Long	„ <i>ā</i> , <i>ē</i> , <i>ai</i> , <i>ei</i> , <i>ō</i> , <i>au</i> , <i>ū</i>
Diphthongs	<i>ái</i> , <i>áu</i> , <i>iu</i>

NOTE.—1. For *y*, see § 2 note 3. The nasals and liquids in the function of vowels will be found under consonants §§ 22, 25.

2. *ái*, *áu*, *iu* were falling diphthongs, that is, the stress fell upon the first of the two elements.

## B. THE CONSONANTS.

§ 13. According to the transcription adopted in § 2 the Gothic consonant-system is represented by the following letters, which are here re-arranged after the order of the English alphabet:—*b*, *d*, *f*, *g*, *h*, *hv*, *j*, *k*, *l*, *m*, *n*, *p*, *q*, *r*, *s*, *t*, *þ*, *w*, *z*.

§ 14. *b* had a twofold pronunciation. Initially, as also medially and finally after consonants, it was a voiced explosive like English *b*, as *barn*, *child*; *blinds*, *blind*; *baíran*, *to bear*; *salbōn*, *to anoint*; *arbi*, *heritage*; *lamb*, *lamb*; *-swarb*, *he wiped*.

Medially after vowels it was a voiced bilabial spirant, and may be pronounced like the *v* in English *live*, which is a voiced labio-dental spirant, as *haban*, *to have*; *sibun*, *seven*; *ibns*, *even*. See § 161.

§ 15. *d* had a twofold pronunciation. Initially, as also medially and finally after consonants, it was a voiced explosive like the *d* in English *do*, as *dags*, *day*; *dáupus*, *death*; *dragan*, *to draw*; *kalds*, *cold*; *bindan*, *to bind*, *band*, *he bound*; *huzd*, *treasure*; also when geminated, as *iddja*, *I went*.

Medially after vowels it was a voiced interdental spirant nearly like the *th* in English *then*, as *fadar*, *father*; *badi*, *bed*; *biudan*, *to offer*. See § 173.

§ 16. *f* was probably a voiceless bilabial spirant like the *f* in OHG. *slāfan*, *to sleep*; a sound which does not occur in English. It may, however, be pronounced like the *f* in English *life*, which is labio-dental, as *fadar*, *father*; *fulls*, *full*; *ufar*, *over*; *wulfs*, *wolf*; *fimf*, *five*; *gaf*, *he gave*.



§ 17. *g*. The exact pronunciation of this letter cannot be determined with certainty for all the positions in which it is found.

Initial *g* probably had the same sound as the *g* in English *go*, as *gōps*, *good*; *giban*, *to give*; the same may also have been the pronunciation of *g* in the combination vowel + *g* + consonant (other than a guttural), as *bugjan*, *to buy*; *tagla*, *hairs*; *tagra* (nom. pl.), *tears*. Cp. §§ 167-8.

Medially between vowels it was a voiced spirant like the widely spread pronunciation of *g* in NHG. *tage*, *days*, as *áugō*, *eye*; *steigan*, *to ascend*. Cp. § 168.

Final postvocalic *g* and *g* in the final combination *gs* was probably a voiceless spirant like the *ch* in NHG. or in Scotch *loch*, as *dag* (acc. sing.), *day*; *mag*, *he can*; *dags*, *day*. Cp. § 169.

Before another guttural it was used to express a guttural nasal (*ŋ*) like the *γ* in Greek *ἄγγελος*, *angel*; *ἄγγι*, *near*; and the *ng* in English *thing*, or the *n* in *think*, as *aggilus*, *angel*; *briggan*, *to bring*; *figgrs*, *finger*; *drigkan*, *to drink*; *sigqan*, *to sink*.

NOTE.—Occasionally, especially in St. Luke, the guttural nasal is expressed by *n* as in Latin and English, as *pankeip* = *pagkeip*, Luke xiv. 31; *bringip* = *briggip*, Luke xv. 22.

The combination *ggw* was in some words equal to *ŋ* + *gw*, and in others equal to *gg* (a long voiced explosive) + *w*. When it was the one, and when the other, can only be determined upon etymological grounds. Examples of the former are *siggwan*, *to sing*; *aggwus*, *narrow*; and of the latter *bliggwan*, *to beat, strike*; *triggws*, *true, faithful*. Cp. § 151.

§ 18. *h*, initially before vowels and probably also medially between vowels, was a strong aspirate, as *haban*, *to have*; *háirtō*, *heart*; *faíhu*, *cattle*; *gateihan*, *to announce*. Cp. § 164. In other positions it was a voiceless spirant

like the NHG. *ch* in *nacht*, *night*, as *hláifs*, *loaf*; *nahts*, *night*; *falh*, *I hid*; *jah*, *and*.

§ 19. *h* was either a labialized *h* or else a voiceless *w*. It may be pronounced like the *wh* in the Scotch pronunciation of *when*, as *hveilla*, *time*; *hvōpan*, *to boast*; *ahva*, *river*; *saílván*, *to see*; *salv*, *he saw*; *nēlv* (*av.*), *near*. Cp. notes to § 2.

§ 20. *j* (that is *i* in the function of a consonant) had nearly the same sound-value as English *y* in *yet*. It only occurs initially and medially, as *jēr*, *year*; *juggs*, *young*; *juk*, *yoke*; *lagjan*, *to lay*; *niujis*, *new*; *fijands*, *fiend*, *enemy*.

§ 21. *k* had the same sound as English *k*, except that it must be pronounced initially before consonants (*l*, *n*, *r*). It occurs initially, medially, and finally, as *kaúrn*, *corn*; *kniu*, *knee*; *akrs*, *field*; *brikan*, *to break*; *ik*, *I*; *juk*, *voke*.

§ 22. *l*, *m*, *n* had the same sound-values as in English. They all occur initially, medially, and finally, in the function of consonants.

*l*. *laggs*, *long*; *láisjan*, *to teach*; *háils*, *hale*, *whole*; *haldan*, *to hold*; *skal*, *I shall*; *mēl*, *time*.

*m*. *mēna*, *moon*; *mizdō*, *meed*, *reward*; *namō*, *name*; *niman*, *to take*; *nam*, *he took*; *nimam*, *we take*.

*n*. *nahts*, *night*; *niun*, *nine*; *mēna*, *moon*; *rinnan*, *to run*; *láun*, *reward*; *kann*, *I know*.

In the function of vowels they do not occur in stem-syllables, as *fugls*, *fowl*, *bird*; *tagl*, *hair*; *sigljō*, *seal*; *máipms*, *gift*; *bagms*, *tree*, *beam*; *ibns*, *even*; *táikns*, *token*. See § 159.

§ 23. *p* had the same sound as English *p* in *put*. It occurs initially (in loan-words only), medially, and finally, as *pund*, *pound*; *páida*, *coat*; *plinsjan*, *to dance*; *slēpan*, *to sleep*; *diups*, *deep*; *hilpan*, *to help*; *sáislēp*, *he slept*; *skip*, *ship*.

§ 24. *q* was a labialized *k*, and may be pronounced like the *qu* in English *queen*, as *qiman*, *to come*; *qēns*, *wife*; *sigqan*, *to sink*; *riqis*, *darkness*; *sagq*, *he sank*; *bistugq*, *a stumbling*. See §§ 2 note 3, 163.

§ 25. *r* was a trilled lingual *r*, and was also so pronounced before consonants, and finally, like the *r* in Lowland Scotch. It occurs as a consonant initially, medially, and finally, as *rahts*, *right, straight*; *rēdan*, *to counsel*; *baīran*, *to bear*; *barn*, *child*; *fidwōr*, *four*; *daūr*, *door*.

In the function of a vowel it does not occur in stem-syllables, as *akrs*, *field*; *tagr*, *tear*; *huggrjan*, *to hunger*. Cp. § 159.

§ 26. *s* was a voiceless spirant in all positions like the *s* in English *sin*, as *sama*, *same*; *sibun*, *seven*; *wisan*, *to be*; *pūsundi*, *thousand*; *hūs*, *house*; *gras*, *grass*.

§ 27. *t* had the same sound-value as English *t* in *ten*, as *taihun*, *ten*; *tunpus*, *tooth*; *hāitan*, *to name*; *mahts*, *might, power*; *hairtō*, *heart*; *wāit*, *I know*; *at*, *to, at*.

§ 28. *þ* was a voiceless spirant like the *th* in English *thin*, as *pagkjan*, *to think*; *þreis*, *three*; *brōþar*, *brother*; *brūþs*, *bride*; *mip*, *with*; *fanþ*, *he found*.

§ 29. *w* (i. e. *u* in the function of a consonant) had mostly the same sound-value as the *w* in English *wit*. After diphthongs and long vowels, as also after consonants not followed by a vowel, it was probably a kind of reduced *u*-sound, the exact quality of which cannot be determined. Examples of the former pronunciation are:—*wēns*, *hope*; *witan*, *to know*; *wrikan*, *to persecute*; *swistar*, *sister*; *taihswō*, *right hand*. And of the latter:—*snāiws*, *snow*; *waūrstw*, *work*; *skadwjan*, *to overshadow*.

§ 30. *z* was a voiced spirant like the *z* in English *freeze*, and only occurs medially in regular native Gothic forms, as *huzd*, *hoard, treasure*; *hazjan*, *to praise*; *māiza*, *greater*. But see § 175.

## § 31. PHONETIC SURVEY OF THE GOTHIC SOUND-SYSTEM.

## A. Vowels (Sonants).

<i>Guttural</i>	{ Short a,	aú, u
	{ Long ā, ō,	au, ū
<i>Palatal</i>	{ Short ai,	i
	{ Long ē, ai,	ei

To these must also be added the nasals *m, n*, and the liquids *l, r* in the function of vowels. See § 159.

## B. Consonants.

	LABIAL.	INTER-DENTAL.	DENTAL.	GUTTURAL.
<i>Explosives</i>	{ Voiceless p		t, tt	k, kk: q
	{ Voiced b		d, dd	g, gg
<i>Spirants</i>	{ Voiceless f	p, pp	s, ss	h, (g?): hv
	{ Voiced b	d	z	g
<i>Nasals</i>	m, mm		n, nn	g (gg)
<i>Liquids</i>			l, ll; r, rr	
<i>Semi-vowels</i>	w, j (palatal)			

To these must be added the aspirate *h*. See § 2 note 1 for *x*.

In Gothic as in the oldest period of the other Germanic languages, intervocalic double consonants were really long, and were pronounced long as in Modern Italian and Swedish, thus *atta* = *at-ta*, *father*; *manna* = *man-na*, *man*.

## STRESS (ACCENT).

§ 32. All the Indo-Germanic languages have partly pitch (musical) and partly stress accent, but one or other of the two systems of accentuation always predominates in each language, thus in Sanskrit and Old Greek the accent was predominantly pitch, whereas in the oldest periods of the Italic dialects, and the Keltic and Germanic languages,

the accent was predominantly stress. This difference in the system of accentuation is clearly seen in Old Greek and the old Germanic languages by the preservation of the vowels of unaccented syllables in the former and the weakening or loss of them in the latter. In the early period of the parent Indg. language, the stress accent must have been more predominant than the pitch accent, because it is only upon this assumption that we are able to account for the origin of the vowels *ī, ū, ə* (§ 35, Note 1), the liquid and nasal sonants (§§ 53-6), and the loss of vowel often accompanied by a loss of syllable, as in Greek gen. *πα-τρ-ός* beside acc. *πα-τέρ-α*; *πέτ-ομαι* beside *ἐ-πτ-όμην*; Gothic gen. pl. *aúhs-nē* beside acc. *\*aúhsa-ns*. It is now a generally accepted theory that at a later period of the parent language the system of accentuation became predominantly pitch, which was preserved in Sanskrit and Old Greek, but which must have become predominantly stress again in prim. Germanic some time prior to the operation of Verner's law (§ 136).

The quality of the accent in the parent language was partly 'broken' (acute) and partly 'slurred' (circumflex). This distinction in the quality of the accent was preserved in prim. Germanic in final syllables containing a long vowel, as is seen by the difference in the development of the final long vowels in historic times according as they originally had the 'broken' or 'slurred' accent (§§ 87 (1), 89).

In the parent language the chief accent of a word did not always fall upon the same syllable of a word, but was free or movable as in Sanskrit and Greek, cp. e. g. Gr. nom. *πατήρ*, *father*, voc. *πάτερ*, acc. *πατέρα*; Skr. *émi*, *I go*, pl. *imás*, *we go*. This free accent was still preserved in prim. Germanic at the time when Verner's law operated, whereby the voiceless spirants became voiced when the vowel immediately preceding them did not bear the chief accent of the word (§ 136). At a later period of the prim.

Germanic language, the chief accent of a word became confined to the first syllable. This confining of the chief accent to the first syllable was the cause of the great weakening—and eventual loss—which the vowels underwent in unaccented syllables in the prehistoric period of the individual Germanic languages (Ch. V). And the extent to which the weakening of unaccented syllables has been carried in some of the Modern Germanic dialects is well illustrated by such sentences as: *as et it mœn*, *I shall have it in the morning*; *ast æ dunt if id kud*, *I should have done it if I had been able* (West Yorks.).

§ 33. The rule for the accentuation of uncompounded words is the same in Gothic as in the oldest period of the other Germanic languages, viz. the chief stress fell upon the first syllable, and always remained there even when suffixes and inflexional endings followed it, as *áudags*, *blessed*; *niman*, *to take*; *reikinôn*, *to rule*; the preterite of reduplicated verbs, as *laílôt*: *létan*, *to let*; *haíháit*: *háitan*, *to call*; *blindamma* (masc. dat. sing.), *blind*; *dagôs*, *days*; *gumanē*, *of men*; *nimanda*, *they are taken*; *barnilô*, *little child*; *bērusjôs*, *parents*; *brōþrahans*, *brethren*; *dalap̃rô*, *from beneath*; *dáubipa*, *deafness*; *mannisks*, *human*; *piudinassus*, *kingdom*; *waldufni*, *power*. The position of the secondary stress in trisyllabic and polysyllabic words fluctuated in Gothic, and with the present state of our knowledge of the subject it is impossible to formulate any hard and fast rules concerning it.

In compound words it is necessary to distinguish between compounds whose second element is a noun or an adjective, and those whose second element is a verb. In the former case the first element had the chief accent in the parent Indg. language; in the latter case the first element had or had not the chief accent according to the position of the verb in the sentence. But already in prim. Germanic the second element of compound verbs nearly always had

the chief accent ; a change which was mostly brought about by the compound and simple verb existing side by side. This accounts for the difference in the accentuation of such pairs as *ándahafsts*, *answer* : *andháfjan*, *to answer* ; *ándanēms*, *pleasant* : *andníman*, *to receive*.

§ 34. As has been stated above, compound words, whose second element is a noun or an adjective, had originally the chief stress on the first syllable. This simple rule was preserved in Gothic, as *frakunþs*, OE. *fracuþ*, *despised* ; *gaskafts*, OHG. *gascaft*, *creation* ; *unmahts*, *infirmity* ; *ufkunþi*, *knowledge* ; *usfilh*, *burial* ; *akranaláus*, *without fruit* ; *allwaldands*, *the Almighty* ; *brūpfaps*, *bridegroom* ; *gistradagis*, *to-morrow* ; *láushandus*, *empty-handed* ; *twalibwintrus*, *twelve years old* ; *þiudangardi*, *kingdom*. But in compound verbs the second element had the chief stress, as *atlagjan*, *to lay on* ; *duginnan*, *to begin* ; *frakunnan*, *to despise* ; *gaqiman*, *to assemble* ; *usfulljan*, *to fulfil*. When, however, the first element of a compound verb was separated from the verb by one or more particles, it had the chief stress, as *gá-u-hva-sēhvi*, Mark viii. 23 ; *díz-uh-þan-sat*, Mark xvi. 8.

## CHAPTER II

### THE PRIMITIVE GERMANIC EQUIVALENTS OF THE INDO-GERMANIC VOWEL-SOUNDS

§ 35. The parent Indo-Germanic language had the following vowel-system :—

Short vowels	a, e, i, o, u, ə
Long     "	ā, ē, ī, ō, ū
Short diphthongs	ai, ei, oi, au, eu, ou
Long     "	āi, ēi, ōi, āu, ēu, ōu
Short vocalic	l, m, n, r

NOTE.—1. The short vowels *i*, *u*, *ə*, the long vowels *ī*, *ū*, and vocalic *l*, *m*, *n*, *r* occurred originally only in syllables which did not bear the principal accent of the word.

The short vowels *i*, *u*, and vocalic *l*, *m*, *n*, *r* arose from the loss of *e* in the strong forms *ei*, *eu*, *ei*, *em*, *en*, *er*, which was caused by the principal accent having been shifted to some other syllable in the word.

*ə*, the quality of which cannot be precisely defined, arose from the weakening of an original *ā*, *ē*, or *ō*, caused by the loss of accent. It is generally pronounced like the final vowel in German Gabe.

*ī* and *ū* were contractions of weak diphthongs which arose from the strong forms *eiā*, *āi*, *ēi*, *ōi*; *euā*, *āu*, *ēu*, *ōu* through the loss of accent. The *e* in *eiā*, *euā* had disappeared before the contraction took place. See § 32.

2. The long diphthongs *āi*, *ēi*, &c., were of rare occurrence in the parent language, and their history in the prehistoric period of the various branches of the Indo-Germanic languages, except when final, is still somewhat obscure. In stem-syllables they were generally either shortened to *ai*, *ei*, &c., or the second element (*i*, *u*) disappeared. In final syllables they were generally shortened to *ai*, *ei*, &c. In this book no further account will be taken of the Indg. long diphthongs in stem-syllables. For their treatment in final syllables in Primitive Germanic, see § 89.

3. Upon theoretical grounds it is generally assumed that the parent language contained long vocalic *l*, *m*, *n*, *r*. But their history in the various Indg. languages is still uncertain. In any case they were of very rare occurrence, and are therefore left out of consideration in this book.

§ 36. *a* (Lat. *a*, Gr. *α*) remained, as Lat. *ager*, Gr. *ἀγρός*, Skr. *ájras*, Goth. *akrs*, O.Icel. *akr*, OS. *akkar*, OHG. *ackar*, OE. *æcer*, *field*, *acre*; Gr. *ἄλς*, Lat. gen. *salis*, Goth. O.Icel. OS. *salt*, OHG. *salz*, OE. *sealt*, *salt*; Lat. *aqua*, Goth. *alwa*, OS. OHG. *aha*, OE. *ēa* from *\*eahu*, older *\*ahu*, *water*, *river*; Lat. *alius*, Gr. *ἄλλος*, Goth. *aljīs*, *other*.

§ 37. *e* (Lat. *e*, Gr. *ε*) remained, as Lat. *ferō*, Gr. *φέρω*,



*I bear*, O.Icel. *bera*, OS. OHG. OE. *beran*, *to bear*; Lat. *edō*, Gr. *ἔδομαι*, Skr. *ádmi*, *I eat*, O.Icel. *eta*, OHG. *ezzan*, OS. OE. *etan*, *to eat*; Lat. *pellis*, Gr. *πέλλα*, OS. OHG. *fel*, OE. *fell*, *skin*, *hide*.

§ 38. *i* (Lat. *i*, Gr. *i*) remained, as Gr. Hom. *φίδμεν*, Skr. *vidmá*, Goth. *witum*, O.Icel. *vitum*, OS. *witun*, OHG. *wizzum*, OE. *witon*, *we know*, cp. Lat. *vidēre*, *to see*; Lat. *piscis*, Goth. *fisks*, O.Icel. *fiskr*, OS. *fisk*, OHG. OE. *fisc*, *fish*; Lat. *vidua* (adj. fem.), *bereft of*, *deprived of*, Goth. *widuwo*, OS. *widowa*, OHG. *wituwa*, OE. *widewe*, *widow*.

§ 39. *o* (Lat. *o*, Gr. *o*) became *a* in stem-syllables, as Lat. *octō*, Gr. *ὀκτώ*, Goth. *ahtáu*, OS. OHG. *ahto*, OE. *eahta*, *eight*; Lat. *hostis*, *stranger*, *enemy*, Goth. *gasts*, OS. OHG. *gast*, OE. *giest*, *guest*; Lat. *quod*, Goth. *hva*, O.Icel. *hvat*, OS. *hwat*, OHG. *hwaz*, OE. *hwæt*, *what*; Skr. *kás*, *who*?

NOTE.—*o* remained later in unaccented syllables in prim. Germanic than in accented syllables, but became *a* in Gothic, as *baíram* = Gr. Doric *φέρομεν*, *we bear*; *baírand* = Dor. *φέροντι*, *they bear*.

§ 40. *u* (Lat. *u*, Gr. *u*) remained, as Gr. *κυνός* (gen. sing.), Goth. *hunds*, O.Icel. *hundr*, OHG. *hunt*, OS. OE. *hund*, *dog*, *hound*; Gr. *θύρᾱ*, OS. *duri*, OHG. *turi*, OE. *duru*, *door*; Skr. *bu-budhimá*, *we watched*, Gr. *πέ-πισται*, *he has inquired*, Goth. *budum*, O.Icel. *buðum*, OS. *budun*, OHG. *butum*, OE. *budon*, *we announced*, *offered*.

§ 41. *ə* became *a* in all the Indo-Germanic languages, except in the Aryan branch, where it became *i*, as Lat. *pater*, Gr. *πατήρ*, O.Ir. *athir*, Goth. *fadar*, O.Icel. *faðir*, OS. *fader*, OHG. *fater*, OE. *fæder*, *father*, Skr. *pitár* (from *\*pētér*), *father*; Lat. *status*, Gr. *στατός*, Skr. *sṭhítas*, *standing*, Goth. *staps*, O.Icel. *staðr*, OS. *stad*, OHG. *stat*, OE. *stede*, prim. Germanic *\*staðiz*, *place*.

§ 42. *ā* (Lat. *ā*, Gr. Doric *ā*, Attic, Ionic *η*) became *ō*, as

Lat. *māter*, Gr. Dor. *μάτηρ*, O.Icel. *mōðir*, OS. *mōdar*, OHG. *muoter*, OE. *mōdor*, *mother*; Gr. Dor. *φράτηρ*, *member of a clan*, Lat. *frāter*, Skr. *bhrātar-*, Goth. *brōþar*, O.Icel. *brōðir*, OS. *brōthar*, OHG. *bruoder*, OE. *brōþor*, *brother*; Lat. *fāgus*, *beech*, Gr. Dor. *φᾱγός*, *a kind of oak*, Goth. *bōka*, *letter of the alphabet*, O.Icel. OS. *bōk*, *book*, OE. *bōc-trēow*, *beech-tree*.

§ 43. ē (Lat. ē, Gr. η) remained, but it is generally written æ (= Goth. ē, O.Icel. OS. OHG. ā, OE. æ) in works on Germanic philology, as Lat. *ēdimus*, Skr. *ādmā*, Goth. *ētum*, O.Icel. *ātum*, OS. *ātun*, OHG. *āzum*, OE. *æton*, *we ate*; Lat. *mēnsis*, Gr. *μήν*, *month*, Goth. *mēna*, O.Icel. *māne*, OS. OHG. *māno*, OE. *mōna*, *moon*; Goth. *ga-dēps*, O.Icel. *dāð*, OS. *dād*, OHG. *tāt*, OE. *dæd*, *deed*, related to Gr. *θήσω*, *I shall place*.

§ 44. ī (Lat. ī, Gr. ι) remained, as Lat. *su-īnus* (adj.), *belonging to a pig*, Goth. *swein*, O.Icel. *svīn*, OS. OHG. OE. *swīn*, *swine, pig*; cp. Skr. *nav-īnas*, *new*; Lat. *sīmus*, OS. *sīn*, OHG. *sīm*, OE. *sī-en*, *we may be*; Lat. *velīmus* = Goth. *wileima* (§ 343).

§ 45. ō (Lat. ō, Gr. ω) remained, as Gr. *πλωτός*, *swimming*, Goth. *flōdus*, O.Icel. *flōð*, OHG. *fluot*, OS. OE. *flōd*, *flood, tide*, cp. Lat. *plōrāre*, *to weep aloud*; Gr. Dor. *πός*, Skr. *pāt*, Goth. *fōtus*, O.Icel. *fōtr*, OHG. *fuoz*, OS. OE. *fōt*, *foot*; Goth. *dōms*, O.Icel. *dōmr*, OHG. *tuom*, OS. OE. *dōm*, *judgment, sentence*, related to Gr. *θωμός*, *heap*; Lat. *flōs*, Goth. OE. *blōma*, OS. *blōmo*, OHG. *bluoma*, *blossom, flower*.

§ 46. ū (Lat. ū, Gr. υ) remained, as Lat. *mūs*, Gr. *μῦς*, Skr. *mūṣ-*, O.Icel. OHG. OE. *mūs*, *mouse*; Lat. *sūs*, Gr. *ῥς*, OHG. OE. *sū*, *sow, pig*; Goth. *fūls*, O.Icel. *fūll*, OHG. OE. *fūl*, *foul*, related to Lat. *pūteō*, *I smell bad*, Gr. *πύθω*, *I make to rot*.

§ 47. ai (Lat. ae (ē), Gr. α, Goth. *ái*, O.Icel. *ei*, OS. ē, OHG. *ei* (ē), OE. *ā*) remained, as Lat. *aedēs*, *sanctuary*,

originally *fire-place, hearth*, Skr. *édhas*, *firewood*, Gr. *αἶθω*, *I burn*, OHG. *eit*, OE. *ād*, *funeral pile, ignis, rokus*; Lat. *aes*, Goth. *áiz*, O.Icel. *eir*, OHG. *ēr*, OE. *ār*, *brass, metal, money*; Lat. *caedō*, *I hew, cut down*, Goth. *skáidan*, OS. *skēdan*, *skēdan*, OHG. *sceidan*, OE. *scādan*, *sceādan*, *to divide, sever*.

§ 48. *ei* (Lat. *i* (older *ei*), Gr. *ει*) became *i*, as Gr. *σείχω*, *I go*, Goth. *steigan* (*ei* = *i*), O.Icel. *stiga*, OS. OHG. *stigan*, *to ascend*; Gr. *λείπω*, *I leave*, Goth. *leihvan*, OS. OHG. *lihan*, OE. *lēon* from *\*liohan*, older *\*lihan*, *to lend*; Lat. *dīcō*, *I say, tell*, Gr. *δείκνυμι*, *I show*, Goth. *ga-teihan*, *to tell, declare*, OS. *af-tihan*, *to deny*, OHG. *zihan*, OE. *tēon*, *to accuse*; Skr. *bhédati*, *he splits*, Goth. *beitan*, OE. OS. *bītan*, OHG. *bīzzan*, *to bite*.

§ 49. *oi* (O.Lat. *oi* (later *ū*), Gr. *οι*) became *ai* (cp. § 39), as Gr. *οἶδε*, Skr. *vēda*, Goth. *wáit*, O.Icel. *veit*, OS. *wēt*, OHG. *weiz*, OE. *wāt*, *he knows*; O.Lat. *oinos*, later *ūnus*, Goth. *áins*, O.Icel. *einn*, OS. *ēn*, OHG. *ein*, OE. *ān*, *one*, cp. Gr. *οἰνή*, *the one on dice*; Gr. *πέποιθε*, *he trusts*, Goth. *báip*, O.Icel. *beið*, OS. *bēd*, OHG. *beit*, OE. *bād*, *he waited for*; Gr. *τοί* = Goth. *pái* (§ 265).

§ 50. *au* (Lat. *au*, Gr. *αυ*, Goth. *áu*, O.Icel. *au*, OS. *ō*, OHG. *ou* (*ō*), OE. *ēa*) remained, as Lat. *auris*, Goth. *áusō*, OS. OHG. *ōra*, OE. *ēare*, *ear*; Lat. *augeō*, Gr. *αὔξάνω*, *I increase*, Goth. *áukan*, O.Icel. *auka*, OS. *ōkian*, OHG. *ouhhōn*, OE. *ēacian*, *to add, increase*; cp. Skr. *ōjas*, *strength*.

§ 51. *eu* (Lat. *ou* (later *ū*), Gr. *ευ*, Goth. *iu*, O.Icel. *jō* (*jū*), OS. OHG. *io*, OE. *ēo*) remained, as Gr. *γεύω*, *I give a taste of*, Goth. *kiusan*, O.Icel. *kjōsa*, OS. OHG. *kiosan*, OE. *cēosan*, *to test, choose*; Gr. *πεύθομαι*, *I inquire*, Skr. *bōdhati*, *he is awake, learns*, Goth. *ana-biudan*, *to order, command*, O.Icel. *bjōða*, OS. *biodan*, OHG. *biotan*, OE. *bēodan*, *to offer*; Lat. *doucō* (*dūcō*), *I lead*, Goth. *tiuhan*, OS. *tiohan*, OHG. *ziohan*, *to lead, draw*. See § 63.

§ 52. ou (Lat. ou (later ū), Gr. ou) became au (cp. § 39), as prim. Indg. \*roudhos, Goth. ráuþs, O.Icel. rauðr, OS. rōd, OHG. rōt, OE. rēad, *red*, cp. Lat. rūfus, *red*; prim. Indg. \*bhe-bhoudhe, Skr. bubōdha, *has waked*, Goth. báuþ, O.Icel. bauð, OS. bōd, OHG. bōt, OE. bēad, *has offered*.

§ 53. m (Lat. em, Gr. α, αμ) became um, as Gr. ἀμο- (in ἀμῶθεν, *from some place or other*), Goth. sums, O.Icel. sumr, OS. OHG. OE. sum, *some one*; Gr. ἑκατόν, Lat. centum (with n from m by assimilation, and similarly in the Germanic languages), Goth. OE. OS. hund, OHG. hunt, *hundred*, all from a prim. form \*kmtóm.

§ 54. n (Lat. en, Gr. α, αν) became un, as Lat. commentus (pp.), *invented, devised*, Gr. αὐτόματος, *acting of one's own will*, Goth. ga-munds, OHG. gi-munt, OE. ge-mynd, *remembrance*, prim. form \*mntós (pp.) from root men-, *think*; OS. wundar, OHG. wuntar, OE. wundor, *wonder*, cp. Gr. ἀθρέω from \*φαθρέω, *I gaze at*.

§ 55. r (Lat. or, Gr. αρ, ρα) became ur, ru, as OHG. gi-turru, OE. durren, *we dare*, cp. Gr. θαρρός (θαράς), *bold*, θαρρέω, *I am of good courage*; dat. pl. Gr. πατράσι, Goth. fadrum, OHG. faterum, OE. fæd(e)rum, *to fathers*; Lat. porca, *the ridge between two furrows*, OHG. furuh, OE. furh, *furrow*.

§ 56. l (Lat. ol, Gr. αλ, λα) became ul, lu, as Goth. fulls, O.Icel. fullr, OHG. vol, OS. OE. full, prim. form \*plnós, *full*; Goth. wulfs, O.Icel. ulfr, OHG. wolf, OS. OE. wulf, prim. form \*wlqos, *wolf*.

NOTE.—1. If we summarize the vowel-changes which have been stated in this chapter, it will be seen that the following vowel-sounds fell together:—a, o, and ə; original u and the u which arose from Indg. vocalic l, m, n, r; ī and ei; ā and ō; ai and oi; au and ou.

2. As we shall sometimes have occasion to use examples from Sanskrit, it may be well to note that Indg. ī, ū remained in this language, but that the following vowel-sounds fell together, viz. a, e, o in ā; i, ə in ī; ā, ē, ō in ā; tautosyllabic ai, ei, oi in ē; and tautosyllabic au, eu, ou in ō.

## CHAPTER III

## THE PRIMITIVE GERMANIC VOWEL-SYSTEM

§ 57. From what has been said in §§ 36-52, we arrive at the following vowel-system for the prim. Germanic language :—

Short vowels	a, e, i, u
Long „	ā, ē, ī, ō, ū
Diphthongs	ai, au, eu

NOTE.—ā was an open e-sound like OE. *æ*. ē was a close sound like the *e* in NHG. *reh*. The origin of this vowel has not yet been satisfactorily explained. It is important to remember that it is never the equivalent of Indo-Germanic *ē* (§ 43) which appears as *ā* in prim. Germanic. See §§ 75, 77.

§ 58. This system underwent several modifications during the prim. Germanic period, i.e. before the parent language became differentiated into the various separate Germanic languages. The most important of these changes were :—

§ 59. *a + ŋx* became *āx*, as Goth. OS. OHG. *fāhan*, O.Icel. *fā*, OE. *fōn*, from \**fanxanan*, *to catch, seize*, cp. Lat. *pangō*, *I fasten*; Goth. *pāhta* (inf. *pagkjan*), OS. *thāhta*, OHG. *dāhta*, OE. *pōhte* from older \**panxta*, \**panxtō*, *I thought*, cp. O.Lat. *tongeō*, *I know*. Every prim. Germanic *ā* in accented syllables was of this origin. Cp. § 42.

NOTE.—The *ā* in the above and similar examples was still a nasalized vowel in prim. Germanic, as is seen by its development to *ō* in OE. The *ī* (§ 60) and *ū* (§ 62) were also nasalized vowels in prim. Germanic.

§ 60. *e* became *i* under the following circumstances :—

1. Before a nasal + consonant, as Goth. OS. OE. *bindan*, O.Icel. *binda*, OHG. *bintan*, *to bind*, cp. Lat. *of-fendimentum*, *chin-cloth*, *of-fendix*, *knot*, *band*, Gr. *πενθερός*, *father-in-law*; Lat. *ventus*, Goth. *winds*, O.Icel. *vindr*, OS. OE. *wind*,

OHG. *wint*, *wind*; Gr. *πέντε*, Goth. *fimf*, O.Icel. *fin(m)*, OHG. *finf*, *finf*, *five*. This *i* became *ī* under the same conditions as those by which *a* became *ā* (§ 59), as Goth. *peihan*, OS. *thīhan*, OE. *ðēon*, OHG. *dīhan*, from \**piŋxanan*, older \**peŋxanan*, *to thrive*. The result of this sound-law was the reason why the verb passed from the third into the first class of strong verbs (§ 300), cp. the isolated pp. OS. *gi-þungan*, OE. *ge-ðungen*.

2. When followed by an *i*, *ī*, or *j* in the next syllable, as Goth. OS. OHG. *ist*, OE. *is*, from \**isti*, older \**esti* = Gr. *ἔστι*, *is*; OHG. *irdīn*, *earthen*, beside *erda*, *earth*; Goth. *midjis*, O.Icel. *miðr*, OS. *middi*, OE. *midd*, OHG. *mitti*, Lat. *medius*, from an original form \**medhjos*, *middle*; OS. *birid*, OHG. *birit*, *he bears*, from an original form \**bhēreti*, through the intermediate stages \**dēredi*, \**bēridi*, \**bīridi*, beside inf. *beran*; O.Icel. *sitja*, OS. *sittian*, OHG. *sizzen*, OE. *sittan*, from an original form \**sedjonom*, *to sit*.

3. In unaccented syllables, except in the combination *-er* when not followed by an *i* in the next syllable, as OE. *fēt*, older *fōt*, from \**fōtiz*, older \**fōtes*, *feet*, cp. Lat. *pedes*, Gr. *πόδες*. Indg. *e* remained in unaccented syllables in the combination *-er* when not followed by an *i* in the next syllable, as acc. OS. *fader*, OHG. *fater*, OE. *fæder*, Gr. *πατέρα*, *father*; OE. *hwæper*, Gr. *πότερος*, *which of two*.

§ 61. *i*, followed originally by an *ā*, *ō*, or *ē* in the next syllable, became *e* when not protected by a nasal + consonant or an intervening *i* or *j*, as O.Icel. *verr*, OS. OHG. OE. *wer*, Lat. *vir*, from an original form \**wiros*, *man*; OHG. OE. *nest*, Lat. *nīdus*, from an original form \**nizdos*. In historic times, however, this law has a great number of exceptions owing to the separate languages having levelled out in various directions, as OE. *spec* beside *spic*, *bacon*; OHG. *lebara* beside OE. *lifer*, *liver*; OHG. *leccōn* beside OE. *liccian*, *to lick*; OHG. *lebēn*

beside OE. *libban*, *to live*; OHG. *quec* beside OE. *cwic*, *quick*, *alive*.

§ 62. *u*, followed originally by an *ä*, *ö*, or *ē* in the next syllable, became *o* when not protected by a nasal + consonant or an intervening *i* or *j*, as OE. *dohtor*, OS. *dohter*, OHG. *tohter*, Gr. *θυγάτηρ*, *daughter*; O.Icel. *ok*, OHG. *joh*, Gr. *ζυγόν*, *yoke*; OE. OS. *god*, OHG. *got*, from an original form *\*ghutóm*, *god*, beside OHG. *gutin*, *goddess*; pp. OE. *geholpen*, OS. *giholpan*, OHG. *gihofan*, *helped*, beside pp. OE. *gebunden*, OS. *gibundan*, OHG. *gibuntan*, *bound*; pp. OE. *geboden*, OS. *gibodan*, OHG. *gibotan*, *offered*, beside pret. pl. OE. *budon*, OS. *budun*, OHG. *butum*, *we offered*. Every prim. Germanic *o* in accented syllables was of this origin. Cp. § 39.

*u* became *ū* under the same conditions as those by which *a* and *i* became *ā* and *ī*, as pret. third pers. singular Goth. *pūhta*, OS. *thūhta*, OHG. *dūhta*, OE. *pūhte*, beside inf. Goth. *pugkjan*, OS. *thunkian*, OHG. *dunken*, OE. *þyncan*, *to seem*; and similarly in Goth. *ūhtwō*, OS. OHG. *ūhta*, OE. *ūhte*, *daybreak*, *dawn*.

§ 63. The diphthong *eu* became *iu* when the next syllable originally contained an *i*, *ī*, or *j*, cp. § 60 (2), but remained *eu* when the next syllable originally contained an *ä*, *ö*, or *ē*. The *iu* remained in OS. and OHG., but became *jū* (*y* by *i*-umlaut) in O.Icel., and *io* (*ie* by *i*-umlaut) in OE., as Goth. *liuhtjan*, OS. *liuhtian*, OHG. *liuhten*, OE. *liehtan*, *to give light*, beside OS. OHG. *lioht*, OE. *lēoht*, *a light*; O.Icel. *dýpt*, OS. *diupi*, OHG. *tiufi*, OE. *diepe*, *depth*, beside O.Icel. *djūpr*, OS. *diop*, OHG. *tiof*, OE. *dēop*, *deep*; OS. *kiusid*, OHG. *kiusit*, O.Icel. *kýs(s)*, OE. *cīesp*, *he chooses*, beside inf. OS. OHG. *kiosan*, O.Icel. *kjōsa*, OE. *cēosan*, *to choose*.

§ 64. From what has been said in §§ 59-63, it will be seen that the prim. Germanic vowel-system had assumed the following shape before the Germanic parent language

became differentiated into the various separate languages:—

Short vowels	a, e, i, o, u
Long „	ā, æ, ē, ī, ō, ū
Diphthongs	ai, au, eu, iu

The following table contains the normal development of the above vowel-system in Goth. O.Icel. OS. OHG. and OE. stem-syllables:—

P. Germ.	Goth.	O.Icel.	OS.	OHG.	OE.
a	a	a	a	a	æ
e	i	e	e	e	e
i	i	i	i	i	i
o	u	o	o	o	o
u	u	u	u	u	u
ā	ā	ā	ā	ā	ō
æ	ē	ā	ā	ā	æ
ē	ē	ē	ē	ia, (ie)	ē
ī	ei	ī	ī	ī	ī
ō	ō	ō	ō	uo	ō
ū	ū	ū	ū	ū	ū
ai	ái	ei	ē	ei	ā
au	áu	au	ō	ou	ēa
eu	iu	jō	eo, (io)	eo, (io)	ēo
iu	iu	jū	iu	iu	īo

NOTE.—The table does not include the sound-changes which were caused by umlaut, the influence of neighbouring consonants, &c. For details of this kind the student should consult the grammars of the separate languages.



## CHAPTER IV

THE GOTHIC DEVELOPMENT OF  
THE GENERAL GERMANIC VOWEL-SYSTEM

## A. THE SHORT VOWELS OF ACCENTED SYLLABLES.

## a

§ 65. Germanic *a* remained unchanged in Gothic, as Goth. *dags*, OE. *dæg*, OS. *dag*, OHG. *tag*, O.Icel. *dagr*, *day*; Goth. *gasts*, OS. OHG. *gast*, *guest*; Goth. *fadar*, OE. *fæder*, O.Icel. *faðir*, OS. *fader*, OHG. *fater*, *father*; Goth. *ahtáu*, OS. OHG. *ahto*, *eight*; Goth. OE. OS. OHG. *faran*, O.Icel. *fara*, *to go*; Goth. OE. OS. *band*, OHG. *bant*, *he bound*, Goth. inf. *bindan* (§ 303); Goth. OS. OHG. O.Icel. *nam*, *he took*, Goth. inf. *niman* (§ 305); Goth. OS. O.Icel. *gaf*, OHG. *gab*, *he gave*, Goth. inf. *giban* (§ 307).

## e

§ 66. Germanic *e* became *i*, as Goth. *wigs*, OE. OS. OHG. *weg*, O.Icel. *vegr*, *way*; Goth. *hilms*, OE. OS. OHG. *helm*, *helm*; Goth. *swistar*, OS. *swestar*, OHG. *swester*, *sister*; Goth. *hilpan* (§ 303), OE. OS. *helpan*, OHG. *helfan*, *to help*; Goth. *stilan* (§ 306), OE. OS. OHG. *stelan*, O.Icel. *stela*, *to steal*; Goth. *itan* (§ 308), OE. OS. *etan*, OHG. *ezzan*, O.Icel. *eta*, *to eat*.

NOTE.—The stem-vowel in Goth. *waifa* (cp. OE. OS. *wel*, OHG. *wela*), *well*; and in Goth. *aippáu* (cp. OE. *eppa*, *oppe*, OHG. *eddo*, *edo*), *or*, has not yet been satisfactorily explained, in spite of the explanations suggested by various scholars.

§ 67. This *i* became broken to *e* (written *aí*) before *r*, *h*, and *hv*, as Goth. *haírtō*, OS. *herta*, OHG. *herza*, *heart*; Goth. *airpa*, OS. *ertha*, OHG. *erda*, *earth*; Goth. *wairpan* (§ 303), OS. *werthan*, OHG. *werdan*, O.Icel. *verða*, *to become*; Goth. *baíran* (§ 305), OE. OS. OHG. *beran*, O.Icel. *bera*, *to bear*; Goth. *raíhts*, OS. OHG. *reht*, *right*; Goth. *taíhun*, OS. *tehan*, OHG. *zehan*, *ten*; Goth. *saílván* (§ 307), OS. OHG. *sehan*, *to see*.

NOTE.—For *nih*, and *not*, from older \**ni-hvi*=Lat. *neque*, we should expect \**naíh*, but the word has been influenced by the simple negative *ni*, *not*.

i

§ 68. Germanic *i* generally remained in Gothic, as Goth. *fisks*, OS. OE. *fisc*, OHG. *fisk*, O.Icel. *fiskr*, *fish*; Goth. *widuwō*, OE. *widewe*, OS. *widowa*, OHG. *wituwa*, *widow*; Goth. OE. OS. *witan*, OHG. *wizzan*, O.Icel. *vita*, *to know*; Goth. *nimiþ*, OE. *nimeþ*, OS. *nimid*, OHG. *nimit*, *he takes*; Goth. *bitum*, OE. *biton*, OHG. *bizzum*, O.Icel. *bitom*, *we bit*, inf. Goth. *beitan* (§ 299), pp. Goth. *bitans*, OE. *biten*, OHG. *gibizzan*, O.Icel. *bitenn*; Goth. *bidjan*, OE. *biddan*, O.Icel. *biðja*, OS. *biddian*, OHG. *bitten*, *to pray, beg, entreat*. See § 60.

§ 69. Germanic *i* became broken to *e* (written *aí*) before *r*, *h*, *hv*, as Goth. *baíriþ*, OS. *birid*, OHG. *birít*, *he bears*, cp. § 60 (2), Goth. inf. *baíran*; Goth. *maíhstus*, OHG. *mist* (from \**mihst*), *dunghill*, cp. Mod. English dial. *mixen*; Goth. *ga-taíhun*, *they told*, OE. *tigon*, OHG. *zigun*, *they accused*, Goth. inf. *ga-teihan* (§ 299), pp. Goth. *taíhans*, OE. *tigen*, OHG. *gi-zigan*; Goth. *laílvum*, OE. *-ligon*, OHG. *liwum*, *we lent*, inf. Goth. *leiúvan* (§ 299), pp. Goth. *laílvans*, OE. *-ligen*, OHG. *giliwan*, OS. *-liwan*.

NOTE.—On the forms *hiri*, *hirjats*, *hirjiþ*, see note to Mark xii. 7.

## o

§ 70. Germanic o became u, as Goth. *juk*, OHG. *joh*, OE. *geoc*, *yoke*; Goth. *guþ*, OE. OS. *god*, OHG. *got*, *god*; Goth. *huzd*, OS. *hord*, OHG. *hort*, *treasure*; pp. Goth. *budans*, OE. *geboden*, OS. *gibodan*, OHG. *gibotan*, O.Icel. *boðenn*, inf. Goth. *biudan* (§ 301), *to offer*; Goth. pp. *hulpans*, OE. *geholpen*, OS. *giholpan*, OHG. *giholfan*, Goth. inf. *hilpan* (§ 303), *to help*; pp. Goth. *numans*, OHG. *ginoman*, Goth. inf. *niman* (§ 305), *to take*. See § 62.

§ 71. The u, which arose from Germanic o (§ 70), became broken to o (written *aú*) before r and h, as Goth. *waúrd*, OE. OS. *word*, OHG. *wort*, *word*; Goth. *daúhtar*, OE. *dohtor*, OS. *dohtar*, OHG. *tohter*, *daughter*; pp. Goth. *taúhans*, OE. *getogen*, OS. *-togan*, OHG. *gizogan*, O.Icel. *togenn*, Goth. inf. *tiuhan* (§ 301), *to lead*; Goth. *waúrhta*, OE. *worhte*, OHG. *worhta*, *he worked*, inf. Goth. *waúrkjan*, OHG. *wurken*; pp. Goth. *waúrþans*, OE. *geworden*, OS. *giwordan*, OHG. *wortan*, O.Icel. *orðenn*, Goth. inf. *waírþan* (§ 303), *to become*; pp. Goth. *baúrans*, OE. *geboren*, OS. OHG. *giboran*, O.Icel. *borenn*, inf. Goth. *baíran* (§ 305), *to bear*; Goth. *ga-daúrsta*, OE. *dorste*, OS. *gi-dorsta*, OHG. *gi-torsta*, *he dared*; inf. Goth. *ga-daúrsan* (§ 335).

## u

§ 72. Germanic u generally remained in Gothic, as Goth. *juggs*, OS. OHG. *jung*, *young*; Goth. *hunds*, OE. OS. *hund*, O.Icel. *hundr*, OHG. *hunt*, *dog*, *hound*; Goth. *sunus*, OE. OS. OHG. *sunu*, *son*; Goth. *hugjan*, OS. *huggian*, OHG. *huggen*, *to think*; Goth. *budum*, OE. *budon*, OS. *budun*, OHG. *butum*, O.Icel. *buðom*, *we offered, announced*, inf. Goth. *biudan* (§ 301); Goth. *bundum*, OE. *bundon*, OS. *bundun*, OHG. *buntum*, O.Icel. *bundom*, *we bound*, Goth. inf. *bindan* (§ 303), pp. Goth. *budans*,

OE. gebunden, OS. gibundan, OHG. gibuntan, O.Icel. bundenn. See § 40.

§ 73. Germanic *u* became broken to *o* (written *aú*) before *r* and *h*, as Goth. *saúhts*, OS. OHG. *suht*, Germanic stem *suhti-*, *sickness*; Goth. *waúrms*, OS. OHG. *wurm*, OE. *wyrm*, stem *wurmi-*, *serpent, worm*; Goth. *waúrkjan*, OHG. *wurken*, *to work*; Goth. *waúrþun*, OE. *wurdon*, OS. *wurdun*, OHG. *wurtun*, O.Icel. *urðo*, *they became*, Goth. inf. *wairþan* (§ 303); Goth. *taúhun*, OE. *tugon*, OHG. *zugun*, *they drew, pulled*; Goth. inf. *tiuhan* (§ 301).

NOTE.—*u* was not broken to *aú* before *r* which arose from older *s* by assimilation, as *ur-runs*, *a running out*; *ur-reisan*, *to arise* (§ 175 note 3). It is difficult to account for the *u* in the enclitic particle *-uh*, *and*; and in the interrogative particle *nuh*, *then*.

## B. THE LONG VOWELS OF ACCENTED SYLLABLES.

### ā

§ 74. The *ā*, which arose from *a* according to § 59, remained in Gothic, as *hāhan*, *to hang*; *faúrahāh* (*faúrhāh*), *curtain, veil*, lit. *that which hangs before*; *gahāhjō* (av.), *in order, connectedly*; *brāhta*, *he brought*, inf. *briggan*; *gafāhs*, *a catch, haul*, related to *gafāhan*, *to seize*; *fram-gāhts*, *progress*, related to *gaggan*, *to go*; *pāhō*, *clay*; *unwāhs*, *blameless*.

### æ

§ 75. Germanic *æ* (= OE. *æ*, OS. OHG. O.Icel. *ā*) became *ē* in Gothic, as Goth. *ga-dēps*, OE. *dæd*, OS. *dād*, OHG. *tāt*, *deed*; Goth. *mana-sēps*, *multitude, world*, lit. *man-seed*, OE. *sæd*, OS. *sād*, OHG. *sāt*, *seed*; Goth. *ga-rēdan*, *to reflect upon*, OE. *rædan*, OS. *rādan*, OHG. *rātan*, O.Icel. *rāða*, *to advise*; Goth. *bērum*, OE. *bæron*,

OS. OHG. *bārum*, O.Icel. *bārom*, *we bore*, Goth. inf. *baíran* (§ 305); Goth. *sētun*, OE. *sæton*, OS. *sātun*, OHG. *sāzun*, O.Icel. *sāto*, *they sat*, Goth. inf. *sitan* (§ 308).

§ 76. The Germanic combination *æj* became *æ* (written *ai*, the long vowel corresponding to *aí*) in Gothic before vowels. This *ai* was a long open e-sound like the *æ* in OE. *slæpan* or the vowel sound in English *their*. It occurs in very few words: as Goth. *saian*, OE. *sāwan*, OS. *sāian*, OHG. *sāen*, O.Icel. *sā*, *to sow*; Goth. *waian*, OE. *wāwan*, OHG. *wāen* (*wājen*), *to blow*; Goth. *faianda*, *they are blamed*. But in unaccented syllables the combination *-æji-* became *-ái-*, as *habáis*, *thou hast*, *habáip*, *he has*, from prim. Germanic *\*xabæjizi*, *\*xabæjidi*.

### ē

§ 77. Germanic *ē*, which cannot be traced back phonologically to Indo-Germanic *ē* (§ 43), is of obscure origin. In Gothic the two sounds fell together in *ē*, but in the other Germanic languages they are kept quite apart, cp. §§ 43, 75.

Germanic *ē* appears in Gothic as *ē* (OE. OS. O.Icel. *ē*, OHG. *ē*, later *ea*, *ia*, *ie*). In Goth. it occurs in a few words only, as Goth. OE. OS. O.Icel. *hēr*, OHG. *hēr* (*hear*, *hiar*, *hier*), *here*; Goth. *fēra*, OHG. *fēra* (*feara*, *fiara*), *country*, *region*, *side*, *part*; Goth. *mēs*, OE. *mēse* (*mýse*), OHG. *meas* (*mias*), *table*, borrowed from Lat. *mēnsa*. Cp. § 5.

### i

§ 78. Germanic *i*, written *ei* in Gothic, remained, as Goth. *swein*, OE. OS. OHG. *swīn*, O.Icel. *svín*, *pig*, cp. Lat. *su-inu-s*, *pertaining to a pig*; Goth. *hreila*, *a while*, *time*, *season*, OE. *hwīl*, *a while*, OS. *hwīla* (*hwīl*), *time*, OHG. *wīla* (*hwīl*), *time*, *hour*, O.Icel. *hvīl*, *place of rest*; Goth. *seins*, OE. OS. OHG. *sīn*, *his*; Goth. *steigan*

(§ 300), OE. OS. OHG. *stigan*, O.Icel. *stiga*, *to ascend*.  
Cp. §§ 5, 6, 44, 48.

ō

§ 79. Germanic ō remained in Gothic, as Goth. *fōtus*, OE. OS. *fōt*, OHG. *fuoz*, O.Icel. *fōtr*, *foot*, cp. Gr. Doric πός; Goth. *flōdus*, OE. OS. *flōd*, OHG. *fluot*, O.Icel. *flōð*, *flood, stream*; Goth. *brōpar*, O.Icel. *brōðir*, OE. *brōpor*, OS. *brōðer*, OHG. *bruoder*, *brother*; Goth. OE. OS. O.Icel. *fōr*, OHG. *fuor*, *I fared, went*, Goth. inf. *faran* (§ 309). Cp. §§ 42, 45.

§ 80. The Germanic combination ōw became a long open o-sound (written *au*) before vowels, as Goth. *sauil*, *sun*, cp. OE. O.Icel. Lat. *sōl*; Goth. *staua*, (masc.) *judge*, (fem.) *judgment*, *stauida*, *I judged* (inf. *stōjan*), cp. Lithuanian *stovėti*, *to stand*, O.Bulgarian *staviti*, *to place*; *taui* (gen. *tōjis*), *deed*; *afdauidai*, pp. masc. nom. pl. *exhausted*, inf. *\*afdōjan*.

Here probably belong also *bauan*, *to inhabit*, OE. OHG. *būan*, *to till, dwell*; *bnauan*, *to rub*; *trauan*, OHG. *trūēn*, OS. *trūōn*, *to throw, trust*.

§ 81. The Germanic combination ōwj became ōj, as *stōja*, *I judge*, from *\*stōwjō*, older *\*stōwijo*; *tōjis* (from *\*tōwjis*), gen. sing. of *taui*, *deed*.

ū

§ 82. Germanic ū remained in Gothic, as Goth. *hūs* (in *gud-hūs*, *temple*), OE. OS. OHG. O.Icel. *hūs*, *house*; Goth. *rūms*, OE. OS. OHG. O.Icel. *rūm*, *room*, related to Lat. *rū-s* (gen. *rū-ris*), *open country*; Goth. *pūsundi*, OE. *pūsend*, OS. *thūsundig*, OHG. *dūsunt*, O.Icel. *pūsund*, *thousand*; Goth. *fūls*, OE. OHG. *fūl*, O.Icel. *füll*, *foul*; Goth. *ga-lūkan*, *to shut, close*, OE. *lūcan*, OHG. *lūhhan*, O.Icel. *lūka*, *to lock*.

On the ū in forms like *pūhta*, *it seemed, appeared*;

hūhrus, *hunger*; jūhiza, *younger*; ūhtwō, *early morn*, see § 62.

### C. THE DIPHTHONGS OF ACCENTED SYLLABLES.

#### ai

§ 83. Germanic ai (OE. ā, OS. ē, OHG. ei (ē), O.Icel. ei) remained in Gothic, as Goth. áins, OE. ān, OS. ēn, OHG. ein, O.Icel. einn, *one*; Goth. háils, OE. hāl, OS. hēl, OHG. heil, *hale, whole, sound*; Goth. stáins, OE. stān, OS. stēn, OHG. stein, O.Icel. steinn, *stone*; Goth. stáig, OE. stāg, OS. stēg, OHG. steig, *he ascended*, Goth. inf. steigan (§ 300); Goth. háitan (§ 313), OE. hātan, OS. hētan, OHG. heizan, O.Icel. heita, *to name, call*. Cp. §§ 47, 49.

#### au

§ 84. Germanic au (OE. ēa, OS. ō, OHG. ou (ō), O.Icel. au) remained in Gothic, as Goth. áugō, OE. ēage, OS. ōga, OHG. ouga, O.Icel. auga, *eye*; Goth. háubij (gen. háubidis), OE. hēafod, OS. hōbid, OHG. houbit, O.Icel. haufuþ, *head*; Goth. dáuþus, OE. dēaþ, OS. dōth, OHG. tōd, *death*; Goth. ráuþs, O.Icel. rauðr, OE. rēad, OS. rōd, OHG. rōt, *red*; Goth. gáumjan, *to perceive, observe*, OS. gōmian, OHG. goumen, *to pay attention to*; Goth. hláupan, OE. hlēapan, OS. hlōpan, OHG. louffan, O.Icel. hlaupa, *to leap, run*; pret. 1, 3 sing. Goth. káus, OE. cēas, OS. OHG. kōs, O.Icel. kaus, inf. Goth. kiusan (§ 302), *to choose*. Cp. §§ 50, 52.

#### iu

§ 85. The iu, which arose from older eu (§ 63), remained in Gothic, as Goth. niujis, OS. OHG. niuwi, stem \*niuja-, older \*neujo-, *new*; Goth. stiurei (in us-stiurei, *excess, riot*), cp. OHG. stiurī, *greatness, magnificence*; Goth. kiusij, OS. kiusid, OHG. kiusit, *he chooses, tests*; Goth.

liuhtjan, OS. liuhtian, OHG. liuhten, *to light*; Goth. stiurjan, *to establish*, OHG. stiuren, *to support, steer*.

## eu

§ 86. eu (OE. ēo, OS. OHG. io(eo), O.Icel. jō(jū)) became iu in Gothic, as Goth. diups, OE. dēop, OS. diop, OHG. tiof, O.Icel. djūpr, *deep*; Goth. liuhap, OE. lēoht, OS. OHG. lioht, *a light*, cp. Gr. λευκός, *light, bright*; Goth. liufs, OE. lēof, OS. liof, OHG. liob, O.Icel. ljüfr, *dear*; Goth. tiuhan (§ 301), OS. tiohan, OHG. ziohan, *to draw, pull*; Goth. fra-liusan, OE. for-lēosan, OS. far-liosan, OHG. fir-liosan, *to lose*.

## CHAPTER V

## THE GOTHIC DEVELOPMENT OF THE PRIMITIVE GERMANIC VOWELS OF UNACCENTED SYLLABLES.

§ 87. In order to establish and illustrate the Gothic treatment of the vowels of final syllables by comparison with other non-Germanic languages, Lat., Greek, &c., it will be useful to state here a law, relating to the general Germanic treatment of Indo-Germanic final consonants, which properly belongs to a later chapter:—

(r) Final *-m* became *-n*. This *-n* remained when protected by a particle, e.g. Goth. þana (§ 265), *the* = Skr. tām, Lat. is-tum, Gr. τόν. But when it was not protected by a particle, it, as also Indo-Germanic final *-n*, was dropped in prim. Germanic after short vowels; and the preceding vowel underwent in Gothic just the same treatment as if it had been originally final, i.e. it was dropped with the exception of u, e.g. acc. sing. Goth. wulf, *wolf* = Skr. vřkam, Gr. λύκον, Lat. lupum; nom. acc. sing. Goth. juk, *yoke* = Skr. yugám, Gr. ζυγόν, Lat. jugum; inf. niman from \*nemanan, *to take*; acc. sing. Goth. ga-qumþ, *a coming*



together, assembly = Skr. *gátim*, Gr. *βάσιμ*, prim. form \**gntím*, a going; cp. also the Lat. endings in *partim*, *sitim*, &c.

Acc. sing. Goth. *sunu*, *son* = Skr. *sūnám*, cp. the endings in Gr. *ἡδύν*, *sweet*; Lat. *fructum*, *fruit*; acc. sing. Goth. *fōtu*, *foot*, cp. Lat. *pedem*, Gr. *πόδα* (§ 53). But the *-un* from Indg. vocalic *-m* disappeared in words of more than two syllables, as acc. sing. *guman* from \**gomanun* = Lat. *hominem*, *man*; *brōþar* from \**brōþerun*, *brother*, cp. Lat. *frātre*m. In Gothic *sibun*, *seven*, and *taíhun*, *ten*, for older \**sibu*, \**taíhu*, the final *-n* was re-introduced through the influence of the inflected forms (§ 247).

NOTE.—The oldest Norse runic inscriptions still retained these final vowels, as acc. sing. *staina* beside Goth. *stáin*, *stone*; acc. sing. neut. *horna* beside Goth. *haúrn*, *horn*; nom. sing. *gastiR* beside Goth. *gasts*, *guest*, *stranger*.

On the other hand, final *-n* merely became reduced after long vowels in prim. Germanic, and only disappeared in the course of the individual Germanic languages; the process being that the long oral vowels became nasalized and then at a later stage became oral again (cp. § 59 note). After the disappearance of the nasal element, the long vowel remained in Gothic when it originally had the 'slurred' (circumflex) accent, but became shortened when it originally had the 'broken' (acute) accent, as gen. pl. *dagē*, *of days*; *gastē*, *of guests*; *hananē*, *of cocks*; *haírtanē*, *of hearts*; *baúrgē*, *of cities*; the *-ē* of which corresponds to a prim. Germanic *-ǣn*, Indg. *-ēm*, but this ending only occurs in Gothic and has never been satisfactorily explained; the ending in the other Germanic and Indo-Germanic languages presupposes *-ōm* which regularly appears as *-ō* in the Gothic gen. pl. *gibō*, *of gifts*; *bandjō*, *of bands*; *tuggōnō*, *of tongues*; *manageinō*, *of multitudes*, cp. Gr. *θεῶν*, *of gods*; but acc. sing. *giba* from \**gebōn*, Indg. *-ām*, cp. Gr. *χώραν*, *land*, and acc. fem. *þō*, *the* = Skr.

tām, acc. fem. ni áinō-hun (§ 89 note), *no one*; nom. sing. hana from \*xanēn or -ōn, cp. Gr. ποιμήν, *shepherd*, ἡγεμὼν, *leader*; nasida from \*nazidōn, *I saved*.

NOTE.—For full details concerning the Germ. treatment in final syllables of Indg. vowels with the 'slurred' and 'broken' accent, see Streitberg's 'Urgermanische Grammatik', ch. ix.

(2) The Indg. final explosives disappeared in prim. Germanic, except after a short accented vowel, as pres. subj. baírái, OE. OS. OHG. *bere*, from an original form \*bhéroit, *he may bear*; pret. pl. bērun, OE. bāron, OS. OHG. bārun, *they bore*, original ending -nt with vocalic n (§ 54); Goth. mēna from an original form \*mēnōt, *moon*; Goth. þat-a, OE. þæt, OS. *that*, Indg. \*tod, *that, the*; OE. hwæt, OS. hwat = Lat. quod, *what*, beside Gothic hwa (§ 273); OE. æt, OS. at = Lat. ad, *at*.

(3) Indg. final -r remained, as Goth. fadar, O.Icel. faðir, OE. fæder, OS. fader, OHG. fater = Lat. pater, Gr. πατήρ, *father*.

NOTE.—So far as the historic period of Gothic is concerned, the law relating to the treatment of Indo-Germanic final consonants may be stated in general terms thus:—With the exception of -s and -r all other Indo-Germanic final consonants were dropped in Gothic. In the case of the explosives it cannot be determined whether they had or had not previously undergone the first sound-shifting (§§ 128-32).

Of Indo-Germanic final consonant groups, the only one preserved in Gothic is -ns, before which short vowels are retained, e. g. acc. pl. masc. Goth. þans = Gr. Cretan τόις (Attic τοῖς), *the*; acc. pl. Goth. wulfans, *wolves*, cp. Gr. Cretan κόμμους = Att. κόσμους, *ornaments*; acc. pl. Goth. þrins = Gr. Cretan τρίις, *three*; acc. pl. Goth. sununs, *sons*, cp. Gr. Cretan υἱύς, *sons*. Cp. the law stated in § 88.

### a. Short Vowels.

§ 88. With the exception of u all other prim. Indo-Germanic final short vowels, or short vowels which became final in prim. Germanic (§ 87), were dropped in Gothic, as

also were short vowels in the final syllables of dissyllabic and polysyllabic words when followed by a single consonant:—

Goth. *wáit* = Gr. οἶδα, Skr. *véda*, *I know*; *wáist* = Gr. οἶσθα, Skr. *véttha*, *thou knowest*; *hlaf*, *I stole* = Gr. κέκλοφα.

Goth. *akrs*, *field* = Gr. ἀγρός; *wulfs* = Gr. λύκος, Skr. *vfkas*, Lat. *lupus*, *wolf*, cp. nom. sing. O.Norse runic inscription *HoltingaR*; *numans* from \**nomanaz*, *taken*; gen. sing. *dagis*, from \**ðagesa*, *of a day*, cp. O.Bulgarian *česo* = Goth. *lvis*, *whose*; *af*, *of, from* = Gr. ἀπο; nom. sing. *haírdeis*, *shepherd*, from \**χirdij-az*.

Voc. sing. Goth. *wulf* = Gr. λύκε, Lat. *lupe*, Skr. *vfkā*; *nim*, *take thou* = Gr. νέμε; *nasei*, from \**nasiji*, *save thou*; *baíriþ*, *ye bear* = Gr. φέρετε; *wáit*, *he knows* = Gr. οἶδε; *láilv*, *he lent* = Gr. λείλοιπε, *he has left*; *fimf*, *five*, cp. Gr. πέντε; *mik* (acc.), *me*, cp. Gr. ἐμέγε; nom. pl. Goth. *gumans* from \**gomaniz*, *men* = Lat. *homines*, cp. Gr. ἄκμονες, *anvils*; nom. pl. *gasteis* from \**gastij-(i)z*, *guests* = Lat. *hostēs*, from \**hostejes*, *strangers, enemies*, cp. Gr. πόλεις from \**πόλεjes*, *cities*; nom. pl. *sunjus*, from \**suniz*, older \**suneu-es*, *sons* = Skr. *sūnávas*, cp. Gr. ἡδεῖς from \**ἡδέfes*, *sweet*.

*hráin*, from \**hráini* (neut.), *clean, pure*, cp. Gr. ἱδρι, *skilful*; dat. sing. *gumin* from \**gomini* = Lat. *homini*, *to a man*, cp. Gr. ποιμένι, *to a shepherd*; dat. sing. *brōþr* from \**brōþri* = Lat. *frātri*, *to a brother*, cp. Gr. πατρί; *baíris* = Skr. *bhárasi*, *thou bearest*; *baíriþ* = Skr. *bhárati*, *he bears*; *baírand* = Gr. Dor. φέροντι, Skr. *bháranti*, *they bear*; nom. sing. *gasts* = O.Norse runic inscription *gastiR*, *guest*, Lat. *hostis*; *waírs*, from \**wirsiz* (av.), *worse*, cp. Lat. *magis*, *more*.

Nom. acc. neut. Goth. *faíhu* = Lat. *pecu*, *cattle*, cp. Gr. ἄστυ, *city*; *filu*, *much* = Gr. πολύ, *many*; nom. sing. *sunus* = Skr. *sūnús*, *son*, cp. the endings in Gr. νέκυσ, *corpse*, Lat. *fructus*, *fruit*.

NOTE.—The law of final vowels does not affect originally monosyllabic words, cp. e.g. nom. sing. Goth. *is*, *he* = Lat. *is*, beside *gasts* = Lat. *hostis*; Goth. *lva*, *what* = Lat. *quod*, beside *juk*, *yoke* = Lat. *jugum*.

### b. Long Vowels.

§ 89. Prim. Indg. long final vowels, or those which became final in prim. Germanic (§ 87 and note), became shortened in polysyllabic words, when the vowels in question originally had the 'broken' accent, but remained unshortened when they originally had the 'slurred' accent.

Examples of the former are:—fem. nom. sing. *giba*, from \**gebō*, *gift* (cp. *sō*, § 265), cp. Gr. *χώρα*, *land*, Indg. -ā; neut. nom. acc. pl. *juka*, from \**jukō* (cp. neut. nom. acc. pl. *pō*, § 265), Skr. (Vedic) *yugā*, O.Lat. *jugā*, Indg. -ā.

*baíra*, Lat. *ferō*, Gr. *φέρω*, *I bear*, Indg. -ō; *mēna*, *moon*, cp. *mēnōps*, *month*; particle -ō preserved in forms like acc. sing. *lvan-ō-h*, *each, everyone*, but shortened in acc. forms like *lvan-a*, *whom?*; *pan-a*, *this*; *pat-a*, *that*; *blindan-a*, *blind*.

Pret. 3 sing. *nasida*, *he saved*, Indg. -dhēt, cp. *nasidēs*; *áinamma*, dat. (properly instrumental) sing. masc. neut. of *áins*, *one*, beside *áinummē-hun*, *to anyone*; *lvamma?* *to whom?* beside *lvammē-h*, *to everyone*; dat. sing. masc. neut. *þamma*, *to this*, from an Indg. instrumental form \**tosmé* (cp. Goth. *þē*, § 265 note); dat. sing. *daga*, *to a day*, from Indg. \**dhoghé* or -ō; *baíráima*, *we may bear*, Indg. -mé.

*piwi* (gen. *piujōs*), *maid-servant*, formed from \**pius* (pl. *piwōs*), *man-servant*, like Skr. *dēví*, *goddess*, from *dēvās*, *god*; *frijōndi*, from \**frijōndī* (fem.), *friend*, cp. Skr. pres. part. fem. *bhárantī*; *wili*, from \**wili*, *he will*, cp. *wilei*.

*ma, we will*; *nēmi*, from \**nēmī*, *he might take*, cp. *nēmeis*. Cp. § 154.

Examples of the latter are:—*undarō*, *under*, cp. Skr. *adharād*, *below*, Indg. ablative ending *-ōd*; of the same origin is the *-ō* in adverbs like *piubjō*, *secretly*, *glaggwō*, *accurately*; and in adverbs with the suffix *-prō* (§ 348), as *lvaprō*, *whence*, *paḥrō*, *thence*. Nom. *tuggō*, *tongue*, *hairtō*, *heart*, Indg. *-ō*.

The preservation of the final *-ē* in adverbs with the suffix *-drē* (§ 348) is also due to the vowel having had originally the 'slurred' accent.

NOTE.—Long vowels remained in monosyllables, as nom. fem. *sō*, *the, this*=Gr. Dor. *ᾱ*; acc. fem. *pō*=Gr. Dor. *ῥāv*; nom. acc. fem. pl. *pōs*=Skr. *tās*.

They also remained in the final syllables of dissyllabic and polysyllabic words, when protected by a consonant which was originally final or became final in Gothic, as nom. pl. *wulfōs*=Skr. *vīkās*, *wolves*; nom. pl. *gibōs* from \**gebōz*, *gifts*, cp. Skr. *ācṡvās*, *mares*; gen. sing. *gibōs* from \**gebōz*; dat. pl. *gibōm* from \**gebōmiz*; *salbōs* from \**salbōzi*, *thou anointest*; *fidwōr* from \**fedwōriz*, Indg. \**qetwōres*, *four*; *nasidēs* from \**nazidāz*, *thou didst save*, beside *nasida*, *I saved*; *nēmeis* from \**nēmiz*, *thou mightest take*, beside *nēmi*, *he might take*; *nēmeip*, *ye might take*; *managdūps*, *abundance*.

On final long vowels when originally followed by a nasal, see § 87.

### c. Diphthongs.

§ 90. Originally final *-ai* became *-a* in polysyllables, as *baīrada*, *he is borne*=Gr. mid. *φέρεται*; *baīranda*, *they are borne*=Gr. mid. *φέρονται*; *faūra*, *before*, cp. Gr. *παρά*, *beside*.

Originally long diphthongs became shortened in final syllables, as *ahtáu*, from an original form \**oktōu*, *eight*; dat. sing. *gibái*, from \**gebōī*, older \**ghebhāī*, *to a gift*, cp. Gr. *χάρα* for \**χάραι*; *θεᾷ*, *to a goddess*; dat. sing. *sunáu*, *to a son*, from loc. form \**sunēu*; dat. sing. *anstái*, *to a favour*,

from locative form \**anstēi*, cp. Gr. *πότη*; *habáis*, from \**xabæ(j)iz(i)*, *thou hast*, *habáip*, from \**xabæ(j)id(i)*, *he has*.

NOTE.—Gen. sing. *anstáis*, of a favour, from Indg. -*eīs*, -*oīs*; *baíraís*, Gr. *φέποις*, Skr. *bhárēś*, *thou mayest bear*, Indg. -*oīs*; *baíraí*, Gr. *φέποι*, Skr. *bhárēt*, *he may bear*, Indg. -*oīt*; gen. sing. *sunáus*, of a son, Indg. -*eūs*, -*o s*.

## CHAPTER VI

### THE GERMANIC EQUIVALENTS OF THE GOTHIC VOWEL-SOUNDS

#### A. THE VOWELS OF ACCENTED SYLLABLES.

##### 1. Short Vowels.

§ 91. Gothic *a* = Germ. *a*, as *fadar*, *father*; *akrs*, *field*; *tagr*, *tear*; *gasts*, *guest*; *ahtáu*, *eight*; *band*, *he bound*; *nam*, *he took*; *gaf*, *he gave*. Cp. § 65.

§ 92. Goth. *ái* = (1) Germ. *e*, as *taihun*, *ten*; *faíhu*, *cattle*; *saiþvan*, *to see*; *baíran*, *to bear*. Cp. § 67.

= (2) Germ. *i*, as *baírip*, *he bears*; *paíhum*, *we thrive*, pp. *paíhans*; *laíþrum*, *we lent*, pp. *laíþvans*. Cp. § 69.

§ 93. Goth. *i* = (1) Germ. *i*, as *fisks*, *fish*; *bitum*, *we bit*, pp. *bitans*; *nimis*, *thou takest*; *bindan*, *to bind*. Cp. § 68.

= (2) Germ. *e*, as *swistar*, *sister*; *hilpan*, *to help*; *niman*, *to take*; *giban*, *to give*, pp. *gibans*. Cp. § 66.

§ 94. Goth. *áu* = (1) Germ. *o*, as *waúrd*, *word*; *daúhtar*, *daughter*; pp. *taúhans*, *drawn*. Cp. § 70.

= (2) Germ. *u*, as *waúrms*, *worm*; *waúrkjan*, *to work*; *taúhum*, *we drew*. Cp. § 73.

§ 95. Goth. *u* = (1) Germ. *u*, as *juggs*, *young*; *fralusts*, *loss*; *budum*, *we offered*; *bundum*, *we bound*, pp. *bundans*; *hulpum*, *we helped*. Cp. § 72.

= (2) Germ. *o*, as *juk*, *yoke*; pp. *hulpans*, *helped*; pp. *budans*, *offered*; pp. *numans*, *taken*. Cp. §§ 62, 70.

## 2. Long Vowels.

§ 96. Goth. *ā* = Germ. *ā*, as *hāhan*, *to hang*; *pāhta*, *he thought*; *brāhta*, *he brought*. Cp. §§ 59, 74.

§ 97. Goth. *ē* = (1) Germ. *ē*, as *hēr*, *here*; *fēra*, *country*, *region*. Cp. § 77.

= (2) Germ. *æ*, as *qēns*, *wife*; *gadēps*, *deed*; *bērum*, *we bore*; *sētum*, *we sat*; *slēpan*, *to sleep*. Cp. § 75.

§ 98. Goth. *ai* = Germ. *ā(j)*, as *saian*, *to sow*; *waian*, *to blow*. Cp. § 76.

§ 99. Goth. *ei* = Germ. *i*, as *seins*, *his*; *swein*, *pig*; *steigan*, *to ascend*. Cp. § 78.

§ 100. Goth. *ō* = Germ. *ō*, as *fōtus*, *foot*; *brōpar*, *brother*; *fōr*, *I fared*, *went*, pl. *fōrum*; *saísō*, *I sowed*; *stōjan*, *to judge*. Cp. §§ 79, 81.

§ 101. Goth. *au* = Germ. *ō(w)*, as *staua*, *judge*, *stauida*, *I judged*; *bauan*, *to inhabit*. Cp. § 80.

§ 102. Goth. *ū* = Germ. *ū*, as *rūms*, *room*; *pūsundi*, *thousand*; *galūkan*, *to lock*, *shut*; *jūhiza*, *younger*. Cp. § 82.

### 3. Diphthongs.

§ 103. Goth. *ái* = Germ. *ai*, as *stáins*, *stone*; *wáit*, *I know*; *stáig*, *I, he ascended*; *háitan*, *to name, call*. Cp. § 83.

§ 104. Goth. *áu* = (1) Germ. *au*, as *áugō*, *eye*; *áukan*, *to add, increase*; *káus*, *he chose, tested*. Cp. § 84.

= (2) Germ. *aw*, as *snáu*, *he hastened*, inf. *sniwan*; *máujōs*, *of a girl*, nom. *mawi*; *táujan*, *to do*, pret. *tawida*. Cp. § 150.

§ 105. Goth. *iu* = (1) Germ. *iu*, as *niujis*, *new*; *liuhtjan*, *to light*; *kiusip*, *he chooses*. Cp. §§ 63, 85.

= (2) Germ. *eu*, as *diups*, *deep*; *liuhap*, *light*; *fraliusan*, *to lose*. Cp. §§ 63, 85-6.

= (3) Germ. *ew*, *iw*, as *kniu* (gen. *kniwis*), *knee*; *qius* (gen. *qiwis*), *quick, alive*; *siuns*, *sight, face*. Cp. § 150.

## B. THE VOWELS OF MEDIAL SYLLABLES.

### 1. Short Vowels.

§ 106. Goth. *a* = (1) Germ. *a* (§ 39 and note), as acc. pl. *dagans*, *days*, dat. pl. *dagam*; *niman*, *to take*; *nimam*, *we take*; *nimand*, *they take*; acc. sing. *hanan*, *cock*, acc. pl. *hanans*; masc. acc. sing. *blindana*, *blind*, dat. sing. *blindamma*; *manags*, *many*.

= (2) Germ. *e*, as *ufar*, *over*; *lvapar*, *which of two*; acc. sing. *brōpar*, *brother*. Cp. § 60, 3.



- § 107. Goth. i = (1) Germ. i, Indg. i (§ 38), as acc. pl. *gastins, guests*, dat. pl. *gastim*; *batists, best*; *hardiza, harder*.  
 = (2) Germ. i, Indg. e (§ 60, 3), as gen. sing. *dagis, of a day*; *harjis, of an army*; *hanins, of a cock*, dat. sing. *hanin*; gen. pl. *suniwē, of sons*; *nimis, thou takest, nimip, he takes*.
- § 108. Goth. u = (1) Germ. u (§ 72), as *sunus, son*, dat. pl. *sunum*; acc. pl. *brōpruns, brothers*, dat. pl. *brōprum*; *nēmun, they took*.  
 = (2) Germ. w (§ 150), as nom. pl. *sunjus, sons*.

## 2. Long Vowels.

- § 109. Goth. ē = Germ. *ā* (§§ 75, 89 note), as *nasidēs, thou didst save*, beside *nasida, he saved*; dat. sing. *hvammēh, to each*.
- § 110. Goth. ei = (1) Germ. *ī* (§§ 78, 89 note), as *sineigs, old*; acc. sing. *managein, multitude*; *nēmeis, thou mightest take*, beside *nēmi, he might take*.  
 = (2) Germ. *ij* (§ 153), as nom. sing. *haírdeis, shepherd*; nom. pl. *gasteis, guests*.  
 = (3) Germ. *i(j)i* (§ 153), as *sōkeis, thou seekest*; gen. sing. *haírdeis, of a shepherd*.
- § 111. Goth. *ō* = Germ. *ō* (§§ 79, 89 note), as *witōp, law*; nom. pl. *dagōs, days*; nom. acc. pl. *gibōs, gifts*, gen. sing. *gibōs*, dat. pl. *gibōm*; fem. nom. acc. pl. *blindōs, blind*; gen. sing. *tuggōns, of a tongue*; *salbōn, to anoint, salbōp, he anoints, salbōda, I anointed*.

## 3. Diphthongs.

- § 112. Goth. *ái* = (1) Germ. *ai* older *eī*, *oī* (§ 90), as *nimáis*, *thou mayest take*; gen. sing. *anstáis*, *of a favour*.  
 = (2) Germ. *æ(j)i* (§ 90), as *habáis*, *thou hast*; *habáip*, *he has*.
- § 113. Goth. *áu* = Germ. *au* older *oū* (§ 90 note), as gen. sing. *sunáus*, *of a son*.

## C. FINAL VOWELS.

## I. Short Vowels.

- § 114. Goth. *a* = (1) Germ. *ō* (§ 89), as *nima*, *I take*; nom. sing. *giba*, *gift*; nom. acc. pl. *waúrda*, *words*; *haírtōna*, *hearts*; acc. *lvana*, *whom*, cp. *lvanōh*; and similarly in the acc. *blindana*, *blind*; *ina*, *him*; *þana*, *the*, *þata*, *the, that*.  
 = (2) Germ. *æ*, Indg. *ē* (§ 89), as *lvamma*, *to whom*, beside *lvammēh*; and similarly in *daga*, *to a day*; *imma*, *to him*; *nasida*, *he saved*; *ūtana*, *from without*; *nimáima*, *we may take*; *nēmeima*, *we might take*.  
 = (3) Germ. *ōn* (§ 87, (1)), as acc. sing. *giba*, *gift*; *nasida*, *I saved*.  
 = (4) Germ. *ēn* or *ōn* (§ 87 (1)), as nom. *hana*, *cock*, *manna*, *man*.  
 = (5) Germ. *ai* (§ 90), *baírada*, *he is borne* = Gr. mid. *φέρεται*; *baíraza*, *thou art borne* = Gr. mid. *φέρεαι* from *\*φέρεσαι*.
- § 115. Goth. *i* = (1) Germ. *ī* (§ 89), as *bandi*, *band*; *nēmi*, *he might take*, beside *nēmeis*, *thou mightest take*.

= (2) Germ. *j* (§ 155), as acc. sing. *hari*, *army*, *háirdi*, *shepherd*; *kuni*, *generation*.

= (3) Germ. *-ij-* (§ 154), as voc. *háirdi*, *shepherd*.

§ 116. Goth. *u* = (1) Germ. *u* (§ 88), as *filu*, *much*; acc. sing. *sunu*, *son*; *faíhu*, *cattle*.

= (2) Germ. *w* (§ 150 (2)), as *skadus* from *\*skadwaz*, *shadow*.

## 2. Long Vowels.

§ 117. Goth. *ē* = (1) Germ. *ǣ*, Indg. *ē* (§ 89), as *hidrē*, *hither*; *lvadrē*, *whither*.

= (2) Germ. *-ǣn*, Indg. *ēm* (§ 87 (1)), as gen. pl. *dagē*, *of days*; *gastē*, *of guests*; *hananē*, *of cocks*.

§ 118. Goth. *ei* = Germ. *ij* (§ 154), as imperative 2 pers. sing. *nasei*, *save thou*; *sōkei*, *seek thou*.

§ 119. Goth. *ō* = (1) Germ. *ō* (§ 89), as *tuggō*, *tongue*; *háirtō*, *heart*; *lvaprō*, *whence*; *ufarō*, *from above*; *piubjō*, *secretly*.

= (2) Germ. *-ōn* (§ 87 (1)), as gen. pl. *gibō*, *of gifts*; *tuggōnō*, *of tongues*.

## 3. Diphthongs.

§ 120. Goth. *ái* = (1) Germ. *ai*, as masc. nom. pl. *blindái*, *blind*, cp. *pái* (§ 265).

= (2) Germ. *ai* older *ēi* (§ 90), as dat. sing. *anstái*, *to a favour*.

= (3) Germ. *ai*, Indg. *oĩ* (§ 90 note), as *nimái*, *he may take*.

= (4) Germ. *ai* older *ōĩ*, Indg. *āĩ* (§ 90), as dat. *gibái*, *to a gift*; *izái*, *to her*.

- § 121. Goth. *áu* = (1) Germ. *au*, Indg. *ēu* (§ 90), as dat. sing. *sunáu*, *to a son*.  
 = (2) Germ. *au*, Indg. *ōu* (§ 90), as *ahtáu*, *eight*.

## CHAPTER VII

## ABLAUT (VOWEL GRADATION)

§ 122. By ablaut is meant the gradation of vowels both in stem and suffix, which was caused by the primitive Indo-Germanic system of accentuation. See § 32.

The vowels vary within certain series of related vowels, called ablaut-series. In Gothic, to which this chapter will chiefly be limited, there are seven such series, which appear most clearly in the stem-forms of the various classes of strong verbs. Four stem-forms are to be distinguished in a Gothic strong verb which has vowel gradation as the characteristic mark of its different stems:—(1) the present stem, to which belong all the forms of the present, (2) the stem of the preterite singular, (3) the stem of the preterite plural, to which also belongs the whole of the preterite subjunctive, (4) the stem of the past participle.

By arranging the vowels according to these four stems, we arrive at the following system:—

	i.	ii.	iii.	iv.
I.	ei	ái	i(aí)	i(aí)
II.	iu	áu	u(aú)	u(aú)
III.	i(aí)	a	u(aú)	u(aú)
IV.	i(aí)	a	ē	u(aú)
V.	i(aí)	a	ē	i(aí)
VI.	a	ō	ō	a
VII.	ē	ō	ō	ē

NOTE.—On the difference between *i* and *aí*, see §§ 67, 69; *u* and *aú*, see §§ 71, 73.

But although the series of vowels is seen most clearly in the stem-forms of strong verbs, the learner must not assume that ablaut occurs in strong verbs only. Every syllable of every word of whatever part of speech contains some form of ablaut. E.g. the sonantal elements in the following stem-syllables stand in ablaut relation to each other:—**un-weis**, *unknowing, ignorant*: **witan**, *to know*; \***leisan** [láis (§ 333), *I know*], *to know*: **láisareis**, *teacher*: **lists**, *cunning, wile*.

**liufs**, *dear*: **ga-láubjan**, *to believe*: **lubō**, *love*; **siuks**, *sick, ill*: **saúhts**, *sickness*; **ana-biudan**, *to command*: **ana-būsns**, *command*; **fra-liusan**, *to lose*: **fra-lusts**, *loss*.

**bindan**, *to bind*: **bandi**, *band, bond*: **ga-bundi**, *bond*; **rinnan**, *to run*: **rannjan** (wv.), *to let run*: **runs**, *a running, issue*; **paírsan**, *to be withered*: **paúrsnan**, *to become withered*: **paúrsus**, *withered*.

**baíran**, *to bear*: **barn**, *child*: **bērusjōs**, *parents*: **baúr**, *son*; **qiman**, *to come*: **ga-qumps**, *a coming together, assembly*; **man**, *I think*: **muns**, *thought*; **ga-tairan**, *to tear in pieces*: **ga-taúra**, *a tear, rent*; **qinō**, *woman*: **qēns**, *wife, woman*.

**mitan**, *to measure*: **us-mēt**, *manner of life, commonwealth*; **giban**, *to give*: **gabei**, *wealth*.

**batiza**, *better*: **bōta**, *advantage*; **saps**, *full*: **ga-sōpjan**, *to fill, satisfy*; **dags**, *day*: **ahtáu-dōgs** (aj.), *eight days old*; **fraþjan**, *to understand*: **frōdei**, *understanding*; **graban**, *to dig*: **grōba**, *ditch, hole*.

**mana-sēps**, *mankind, world, lit. man-seed*: **saian**, *to sow*; **ga-dēps**, *deed*: **dōms**, *judgment*, cp. Gr. *τί-θημι*, *I place*, put: **θωμός**, *heap*; **waian**, *to blow*: **wōds**, *raging, mad*.

Examples of ablaut relation in other than stem-syllables are:—

Nom. pl. **anstei-s**, *favours*: gen. sing. **anstái-s**: acc. pl. **ansti-ns**; nom. pl. **sunju-s** (original form \***suneu-es**, § 88), *sons*: gen. sing. **sunáu-s**: acc. pl. **sunu-ns**; **fulgi-ns** (aj.),

*hidden*: fulha-ns, pp. of *filhan*, to *hide*; gen. sing. *dagi-s*, of a *day*: acc. pl. *daga-ns*; *baíra-m*, we *bear*: *baíri-þ*, ye *bear* = Gr. φέρο-μεν: φέρε-τε; *brōþa-r*, *brother*: dat. sing. *brōþ-r*, cp. Gr. πατή-ρ: dat. πατ-ρ-ί; gen. sing. \**aúhsi-ns*, of an *ox*: acc. pl. \**aúhsa-ns*: gen. pl. *aúhs-nē*.

§ 123. In the following paragraphs will be given the Germanic equivalents of the above seven ablaut series, with one or two illustrations from Gothic. For further examples see the various classes of strong verbs, §§ 299-310.

#### Ablaut-series I.

##### § 124.

Gothic	ei	ái	i(aí)	i(aí)
Prim. Germ. ī		ai	i	i
	<i>steigan</i> , to <i>ascend</i>	<i>stáig</i>	<i>stigum</i>	<i>stigans</i>
	<i>peihan</i> , to <i>thrive</i>	<i>páih</i>	<i>paíhum</i>	<i>paíhans</i>

NOTE.—Cp. the parallel Greek series πείθω: πέποιθα: πέπιθον.

#### II.

Goth.	iu	áu	u(aú)	u(aú)
Prim. Germ. eu		au	u	o
	<i>biugan</i> , to <i>bend</i>	<i>báug</i>	<i>bugum</i>	<i>bugans</i>
	<i>tiuhan</i> , to <i>lead</i>	<i>táuh</i>	<i>taúhum</i>	<i>taúhans</i>

NOTE.—I. On *iu* and *eu*, see §§ 63, 85-6; on *u* and *o*, see §§ 62, 70. 2. Cp. Gr. ελεύ(θ)σομαι (fut.): ελγήλουθα: ἤλυθον.

#### III.

Goth.	i(aí)	a	u(aú)	u(aú)
Prim. Germ. e, i		a	u	o, u
	<i>hilpan</i> , to <i>help</i>	<i>halp</i>	<i>hulpum</i>	<i>hulpans</i>
	<i>bindan</i> , to <i>bind</i>	<i>band</i>	<i>bundum</i>	<i>bundans</i>
	<i>waírþan</i> , to <i>become</i>	<i>warþ</i>	<i>waúrþum</i>	<i>waúrþans</i>

NOTE.—I. On *e* and *i*, see § 60 (1); on *o* and *u*, see §§ 62, 70.

2. To this class belong all strong verbs having a medial nasal or liquid + consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + consonant. 3. Cp. Gk. δέρομαι: δέδορκα: ἔδρακον; πέμπω: πέπομφα.

## IV.

Goth.	i(aí)	a	ē	u(aú)
Prim. Germ. e		a	ǣ	o
	niman, <i>to take</i>	nam	nēmum	numans
	baíran, <i>to bear</i>	bar	bērum	baúrans

NOTE.—I. On i and e, see § 66; ē and ǣ, see § 75; u and o, see § 70.

2. To this class belong all strong verbs whose stems end in a single liquid or a nasal.

3. Cp. Gr. μένω: μονή: μί-μνω; δέρω: δорά: δε-δαρ-μένος.

## V.

Goth.	i(aí)	a	ē	i(aí)
Prim. Germ. e		a	ǣ	e
	giban, <i>to give</i>	gaf	gēbum	gibans
	saíhvan, <i>to see</i>	salv	sēlvum	saíhvans

NOTE.—I. On i and e, see § 66; ē and ǣ, see § 75.

2. To this class belong strong verbs whose stems end in a single consonant other than a liquid or a nasal.

3. Cp. Gk. πέτομαι: πτόμος: ἐ-πτ-όμην; τρέπω: τέ-τροφα: τρα-πίσθαι.

## VI.

Goth.	a	ō	ō	a
Prim. Germ. a		ō	ō	a
	faran, <i>to go</i>	fōr	fōrum	farans
	slahan, <i>to strike</i>	slōh	slōhum	slahans

NOTE.—The stems of verbs belonging to this class end in a single consonant.

## VII.

Goth.	ē(ai)	ō	ō	ē(ai)
Prim. Germ. ǣ		ō	ō	ǣ
	lētan, <i>to let</i>	laí-lōt	laí-lōtum	lētans
	saian, <i>to sow</i>	saí-sō	saí-sōum	saians

NOTE.—I. On ē and ai, see §§ 75-6.

2. Cp. Gk. ἔ-η-μι: Dor. ἀφ-έ-ω-κα; τί-θημι: θωμός.

§ 125. The ablaut-series as given in § 124 have, for practical reasons, been limited to the phases of ablaut as they appear in the various classes of strong verbs. From an Indo-Germanic point of view the series I-V belong to one and the same series which underwent in Germanic various modifications upon clearly defined lines. What is called the sixth ablaut-series in the Germanic languages is really a mixture of several original series, owing to several Indg. vowel-sounds having fallen together in prim. Germanic; thus the *a*, which occurs in the present and the past participle, corresponds to three Indg. vowels, viz. *a* (§ 38), *o* (§ 39), and *ə* (§ 41); and the *ō* in the preterite corresponds to Indg. *ā* (§ 42) and Indg. *ō* (§ 45). In a few isolated cases there are also phases of ablaut which do not manifest themselves in the various parts of strong verbs, as e. g. acc. pl. \**aúhsa-n*s, *oxen*: gen. pl. *aúhs-nē*, where the vowel disappears altogether, as in Gr. *πέποιμαι*: *ἐ-π-έ-μην*; *slaúhts*, *slaughter*: *slahan* (VI), *to slay*; *lats*, *slothful*: *lētan* (VII), *to let*; *raþjō*, *number, account*: *rēdan* (VII), *to counsel*; *lūkan*, *to lock*: pret. sing. *láuk* (II), which is an aorist-present like Gr. *τύφω*, *τρίβω*, another similar aorist-present form is *trudan* (IV), *to tread*. For the phases of ablaut which do not occur in the various parts of strong verbs, and for traces of ablaut-series other than those given above, the student should consult Brugmann's *Kurze vergleichende Grammatik der indogermanischen Sprachen*, pp. 138-50.



## CHAPTER VIII

## THE FIRST SOUND-SHIFTING, VERNER'S LAW, AND OTHER CONSONANT CHANGES WHICH TOOK PLACE IN THE PRIMITIVE GERMANIC LANGUAGE

§ 126. The first sound-shifting, popularly called Grimm's Law, refers to the changes which the Indo-Germanic explosives underwent in the period of the Germanic primitive community, i.e. before the Germanic parent language became differentiated into the separate Germanic languages:—Gothic, O. Norse, O. English, O. Frisian, O. Saxon (= O. Low German), O. Low Franconian (O. Dutch), and O. High German.

The Indo-Germanic parent language had the following system of consonants:—

		LABIAL.	DENTAL.	PALATAL.	VELAR.
<i>Explosives</i>	tenues	p	t	k	q
	mediae	b	d	g	g
	tenues aspiratae	ph	th	kh	qh
	mediae aspiratae	bh	dh	gh	gh
<i>Spirants</i>	voiceless		s		
	voiced		z	j	
<i>Nasals</i>		m	n	ñ	ŋ
<i>Liquids</i>			l, r		
<i>Semivowels</i>		w (u)		j (i)	

NOTE.—1. Explosives are consonants which are formed with complete closure of the mouth passage, and may be pronounced with or without voice, i.e. with or without the vocal cords being set in action; in the former case they are said to be voiced (e.g. the mediae), and in the latter voiceless (e.g. the tenues). The aspirates are pronounced like the simple tenues and mediae followed by an h, like the Anglo-Irish pronunciation of t in tell.

The palatal explosives are formed by the front or middle of

the tongue and the roof of the mouth (hard palate), like *g, k* (*c*) in English *get, good, kid, could*; whereas the velars are formed by the root of the tongue and the soft palate (velum). The latter do not occur in English, but are common in Hebrew, and are often heard in the Swiss pronunciation of German. In the parent Indo-Germanic language there were two kinds of velars, viz. pure velars and velars with lip rounding. The pure velars fell together with the Indg. palatals in Germanic, Latin, Greek, and Keltic, but were kept apart in the Aryan and Baltic-Slavonic languages. The velars with lip rounding appear in the Germanic languages partly with and partly without labialization, see § 184. The palatal and velar nasals only occurred before their corresponding explosives, *ńk, ńg; ńq, ńg, &c.*

2. Spirants are consonants formed by the mouth passage being narrowed at one spot in such a manner that the outgoing breath gives rise to a frictional sound at the narrowed part.

*z* only occurred before voiced explosives, e. g. \**nizdos* = Lat. *nīdus*, English *nest*; \**ozdos* = Gr. *ὄζος*, Goth. *asts*, *bough*.

*j* was like the widely spread North German pronunciation of *j* in *ja*, not exactly like the *y* in English *yes*, which is generally pronounced without distinct friction. *j* occurred very rarely in the prim. Indo-Germanic language. In the Germanic, as in most other Indo-Germanic languages, the frictional element in this sound became reduced, which caused it to pass into the so-called semivowel.

3. The nasals and liquids had the functions both of vowels and consonants (§ 35).

4. The essential difference between the so-called semivowels and full vowels is that the latter always bear the stress (accent) of the syllable in which they occur, e. g. in English *ców, stáin* the first element of the diphthong is a vowel, the second a consonant; but in words like French *rwá* (written *roi*), *bjár* (written *bière*), the first element of the diphthong is a consonant, the second a vowel. In consequence of this twofold function, a diphthong may be defined as the combination of a sonantal with a consonantal vowel. And it is called a falling or rising diphthong according as the stress is upon the first or second element. In this book the second element of diphthongs

is written *i*, *u* when the first element is the bearer of the stress, thus *ái*, *áu*, &c., but when the second element has the stress the first element is written *j*, *w*, thus *já*, *wá*, &c.

5. In the writing down of prim. Germanic forms the signs *p* (= *th* in Engl. *thin*), *ṭ* (= *th* in Engl. *then*), *b* (= a bilabial spirant, which may be pronounced like the *v* in Engl. *vine*), *g* (= *g* often heard in German *sagen*), *x* (= NHG. *ch* and the *ch* in Scotch *loch*).

§ 127. In the following tables of the normal equivalents of the Indg. explosives in Latin, Greek, and the Germanic languages, Table I contains the Indg. *tenuēs* *p*, *t*, *k*, the *mediae* *b*, *d*, *g* and the pure velars *q*, *g*. Table II contains the Indg. *mediae aspiratae* and the velars *q*, *g* with labialization. The equivalents in the Germanic languages do not contain the changes caused by Verner's Law, &c. The East Franconian dialect is taken as the normal for OHG.

The following points should be noticed :—

(1) The Indg. *tenuēs* *p*, *t*, *k* and the *mediae* *b*, *d*, *g* generally remained unchanged in Latin and Greek.

(2) The pure velars (*q*, *g*) fell together with the palatals *k*, *g* in Latin and Greek. They became *x*, *k* in prim. Germanic, and thus fell together with the *x*, *k* from Indg. *k*, *g*.

(3) The pure velar *qh* fell together with the original palatal *gh* in Latin and Greek.

(4) The Indg. *mediae aspiratae* became in prehistoric Latin and Greek *tenuēs aspiratae*, and thus fell together with the original *tenuēs aspiratae*.

(5) The Indg. *tenuēs aspiratae* became voiceless spirants in prim. Germanic, and thus fell together with the voiceless spirants from the Indg. *tenuēs*. See § 130.

(6) In Latin Indg. *q* with labialization became *qu*, rarely *c*. *g* with labialization became *v* (but *gu* after *n*, and *g* when the labialized element had been lost, as *gravis* = Gr. βαρύς, *heavy*).

Indg. **ph**, **bh** became **f** initially and **b** medially.

Indg. **th**, **dh** became **f** initially, **b** medially before and after **r**, before **l** and after **u** (**w**), in other cases **d**.

Indg. **kh**, **gh** became **h** initially before and medially between vowels; **g** before and after consonants, and **f** before **u** (**w**).

Indg. **qh**, **gh** with labialization became **f** initially, **v** medially except that after **n** they became **gu**.

(7) In Greek Indg. **q**, **g** with labialization became **π**, **β** before non-palatal vowels (except **u**) and before consonants (except Indg. **j**); **τ**, **δ** before palatal vowels; and **κ**, **γ** before and after **u**.

Indg. **ph**, **bh** became **φ**; **th**, **dh** became **θ**; and **kh**, **gh** became **χ**.

Indg. **qh**, **gh** with labialization became **φ** before non-palatal vowels (except **u**) and before consonants (except Indg. **j**); **θ** before palatal vowels; and **χ** before and after **u**.

(8) When two consecutive syllables would begin with aspirates, the first was de-aspirated in prehistoric times in Sanskrit and Greek, as Skr. *bāndhanam*, a binding, Goth. OE. *bindan*, OHG. *bintan*, to bind; Skr. *bōdhati*, he learns, is awake, Gr. *πέθεται*, he asks, inquires, Goth. *ana-biudan*, OE. *bēodan*, to bid, OHG. *biotan*, to offer, root *bheudh*-; Gr. *κανθόλη*, a swelling, OE. *gund*, OHG. *gunt*, matter, pus; Gr. *θρίξ*, hair, gen. *τριχός*; *ἔχω*, I have, fut. *ἔξω*.

(9) In OHG. the prim. Germanic explosives **p**, **t** became the affricatae **pf**, **tz** (generally written **zz**, **z**), initially, as also medially after consonants, and when doubled. But prim. Germanic **p**, **t**, **k** became the double spirants **ff**, **zz**, **hh** (also written **ch**) medially between vowels and finally after vowels. The double spirants were simplified to **f**, **z**, **h** when they became final or came to stand before other consonants, and also generally medially when preceded by a long vowel or diphthong.

TABLE I.

Indg.	Latin	Greek	P. Germanic	Gothic	OE.	OHG.
p	p	π	f	f	f	f
t	t	τ	þ	þ	þ	d
k, q	c	κ	χ	h, χ	h, χ	h, χ
b	b	β	p	p	p	pf, ff
d	d	δ	t	t	t	z, zz
g, g	g	γ	k	k	c	k, hh

TABLE II.

Indg.	Latin	Greek	P. Germanic	Gothic	OE.	OHG.
q	qu, c	π, τ, κ	χw, χ	hʁ, h	hw, h	(h)w, h
g	v, gu, g	β, δ, γ	kw, k	q, k	cw, c	qu; k, hh
bh	f, b	φ	b, ʁ	b, ʁ	b, ʁ, (f)	b
dh	f, b, d	θ	d, ʁ	d, ʁ	d	t
gh	h, g, f	χ	g, ʒ	g, ʒ	g, ʒ	g
gh	f, v, gu	φ, θ, χ	ʒw, ʒ, w	ʒ, w	g, ʒ, w	w

§ 128. The Indg. tenues **p, t, k, q**, became in prim. Germanic the voiceless spirants **f, þ, x, χ(xw)**.

**p > f.** Lat. *pēs*, Gr. *πούς*, Goth. *fōtus*, OE. OS. *fōt*, OHG. *fuoz*, O.Icel. *fōtr*, *foot*; Lat. *pecu*, Goth. *faíhu*, OE. *feoh*, OS. *fehu*, OHG. *fihu* (*fehu*), O.Icel. *fē*, *cattle*; Lat. *piscis*, Goth. *fisks*, OS. OHG. *fisk*, OE. *fisc*, O.Icel. *fiskr*, *fish*; Lat. *nepos*, Goth. *\*nifa*, OE. *nefa*, OHG. *nefo*, O.Icel. *nefe*, *nephew*; Lat. *clepō*, Gr. *κλέπτω*, *I steal*, Goth. *hlifan*, *to steal*.

**t > þ.** Lat. *trēs*, Gr. *τρεῖς*, Goth. *\*preis*, OE. *prī*, OS. *thria*, O.Icel. *prīr*, OHG. *dri*, *three*; Lat. *tu*, Gr. Dor. *τύ*, Goth. *þu*, OE. O.Icel. *pū*, OS. *thū*, OHG. *dū*, *thou*; Lat. *vertō*, *I turn*, Goth. *waírþan*, OE. *weorðan*, OS. *werthan*, O.Icel. *verða*, OHG. *werdan*, *to become*; Lat. *frāter*, Goth. *brōþar*, OE. *brōðor*, OS. *brōthar*, O.Icel. *brōðir*, OHG. *bruoeder*, *brother*.

**k > x.** Lat. *canis*, Gr. *κύων*, Goth. *hunds*, OE. OS. *hund*, O.Icel. *hundr*, OHG. *hunt*, *hound, dog*; Lat. *cor* (gen. *cordis*), Gr. *καρδίᾱ*, Goth. *haírtō*, OE. *heorte*, OS. *herta*, O.Icel. *hjarta*, OHG. *herza*, *heart*; Lat. *decem*, Gr. *δέκα*, Goth. *taíhun*, OS. *tehan*, OHG. *zehan*, *ten*; Lat. *pecu*, Goth. *faíhu*, *cattle*; Lat. *dūcō*, *I lead*, Goth. *tiuhan*, OS. *tiohan*, OHG. *ziohan*, *to draw, lead*.

**q > x (xw).** Lat. *capiō*, *I take*, Goth. *hafjan*, OE. *hebban*, OS. *hebbian*, OHG. *heffen*, O.Icel. *hefja*, *to raise*; Lat. *clepō*, Gr. *κλέπτω*, *I steal*, Goth. *hlifan*, *to steal*; Lat. *vincō*, *I conquer*, Goth. *weihan*, OHG. *wīhan*, *to fight*; Lat. *canō*, *I sing*, Goth. *hana*, OE. *hana*, *hona*, O.Icel. *hane*, OS. OHG. *hano*, *cock*, lit. *singer*.

Lat. *quis*, Goth. *hwas*, OE. *hwā*, OS. *hwē*, OHG. *hwer* (*wer*), *who?*; Lat. *linquō* (pf. *liqui*), Gr. *λείπω* (from *\*leiqō*), *I leave*, Goth. *leihvan*, OE. *lēon* (from *\*lihan*), OHG. *lihan*, *to lend*.

NOTE.—I. The Indg. tenues remained unshifted in the combination **s + tenues**.

sp: Lat. *spuere*, Goth. *speiwan*, OE. OS. OHG. *spīwan*, to vomit; Lat. *con-spiciō*, I look at, OHG. *spehōn*, to spy.

st: Gr. *στέλω*, I go, Lat. *vestigium*, *footstep*, Goth. *steigan*, OE. OS. OHG. *stigan*, O.Icel. *stīga*, to ascend; Lat. *est*, Gr. *ἔστι*, Goth. OS. OHG. *ist*, is; Lat. *hostis*, *stranger*, *enemy*, Goth. *gasts*, O.Icel. *gestr*, OE. *giest*, OS. OHG. *gast*, *guest*.

sk: Gr. *σκιά*, *shadow*, Goth. *skeinan*, OE. OS. OHG. *scīnan*, O.Icel. *skīna*, to shine; Lat. *piscis*, Goth. *fisks*, OE. *fisc*, OS. OHG. *fisk*, O.Icel. *fiskr*, *fish*.

sq: Gr. *θυο-σκόος*, *sacrificing priest*, Goth. \**skaggwōn*, OE. *scēawian*, OS. *scauwōn*, OHG. *scouwōn*, to look, view.

2. The *t* also remained in the Indg. combinations *pt*, *kt*, *qt*.

pt>ft: Gr. *κλέπτης*, Goth. *hliftus*, *thief*; Lat. *neptis*, *grand-daughter*, *niece*, OE. OHG. *nift*, *niece*.

kt>xt: Gr. *ἔκτρω*, Lat. *octō*, Goth. *ahtáu*, OE. *eahta*, OS. OHG. *ahto*, *eight*; Gr. *ἑπεκρός*, *stretched out*, Lat. *rēctus*, Goth. *rahts*, OE. *riht*, OS. OHG. *reht*, *right*, *straight*.

qt>xt: gen. sing. Gr. *νυκτός*, Lat. *noctis*, nom. Goth. *nahts*, OE. *neant*, OS. OHG. *naht*, *night*.

§ 129. The Indg. mediae *b*, *d*, *g*, *g* became the tenues *p*, *t*, *k*, *k(kw)*.

*b*>*p*. O. Bulgarian *slabŭ*, *slack*, *weak*, Goth. *slēpan*, OE. *slāpan*, OS. *slāpan*, OHG. *slāfan*, to sleep, originally to be slack; Lat. *lūbricus* for \**slūbricus*, *slippery*, Goth. *slūpan*, OE. *slūpan*, OHG. *sliofan*, to slip; Lithuanian *dubūs*, Goth. *diups*, OE. *dēop*, OS. *diop*, O.Icel. *djūpr*, OHG. *tiof*, *deep*; Lithuanian *trobà*, *house*, related to Goth. *paúrþ*, *field*, OE. *þorp*, OS. *thorp*, OHG. *dorf*, *village*. *b* was a rare sound in the parent language.

*d*>*t*. Lat. *decem*, Gr. *δέκα*, Goth. *taihun*, O.Icel. *tio*, OE. *tien*, OS. *tehan*, OHG. *zehan*, *ten*; gen. Lat. *pedis*, Gr. *ποδός*, nom. Goth. *fōtus*, O.Icel. *fōtr*, OE. OS. *fōt*, OHG. *fuoz*, *foot*; Lat. *dūcō*, I lead, Goth. *tiuhan*, to draw, lead; Gr. *καρδία*, Lat. gen. *cordis*, Goth. *haírtō*, *heart*; Lat. *vidēre*, to see, Goth. OE. OS. *wītan*, O.Icel. *vita*,

OHG. *wizzan*, to know; Lat. *edere*, Goth. *itan*, OE. OS. *etan*, O.Icel. *eta*, OHG. *ezzan*, to eat.

g > k. Lat. *genu*, Gr. γόνυ, Goth. *kniu*, OE. *cnēo*, OS. OHG. *kneo*, O.Icel. *knē*, *knee*; Lat. *gustō*, I taste, Gr. γεύω, I let taste, Goth. *kiusan*, OE. *cēosan*, OS. OHG. *kiosan* (*keosan*), O.Icel. *kjōsa*, to test, choose; Lat. *ager*, Gr. ἀγρός, Goth. *akrs*, OE. *æcer*, OS. *akkar*, OHG. *ackar*, field, land; Lat. *egō*, Gr. ἐγώ, Goth. OS. *ik*, OE. *ic*, O.Icel. *ek*, OHG. *ih*, I.

g > k(kw). Lat. *gelu*, frost, Goth. *kalds*, OE. *ceald*, OS. *kald*, OHG. *kalt*, O.Icel. *kaldr*, cold; Lat. *augēre*, Goth. *áukan*, O.Icel. *auka*, OS. *ōkian* (wv.), OHG. *ouhhōn* (wv.), to add, increase, cp. also OE. part. adj. *ēacen*, great; Lat. *jugum*, Gr. ζυγόν, Goth. *juk*, OE. *geoc*, OHG. *joh*, yoke.

Gr. βίος from \*gīwos, life, Lat. *vīvos* (\*gwīwos), Goth. *qius* (gen. *qiwis*), OE. *cwicu*, OS. *quik*, OHG. *quec*, O.Icel. *kvikr*, quick, alive; Gr. βαίω for \*βαίω, older \*βαμω, I go, Lat. *veniō* for \*gwemjō, I come, Indg. form \*gmjō, Goth. *qīman*, OHG. *queman*, OE. OS. *cuman*, O.Icel. *koma*, to come; Skr. *gurúṣ*, Gr. βαρύς, from \*gr-rus, Lat. *gravis*, Goth. *kaúrus* from prim. Germ. \*k(w)uruz, heavy; Gr. ἔρεβος, Goth. *riqis* (stem *riqiza-*), prim. form \*regos, darkness; Gr. Boeotian βαβά, Goth. *qinō*, OE. *cwene*, OS. OHG. *quena*, woman, wife.

§ 130. The Indg. *tenuēs aspiratae* became voiceless spirants in prim. Germanic, and thus fell together with and underwent all further changes in common with the voiceless spirants which arose from the Indg. *tenuēs* (§ 128), the latter having also passed through the intermediate stage of *tenuēs aspiratae* before they became spirants. The *tenuēs aspiratae* were, however, of so rare occurrence in the prim. Indg. language that two or three examples must suffice for the purposes of this book; for further examples and details, the learner should consult Brugmann's *Grundriss der vergleichenden Grammatik der*



*indogermanischen Sprachen*, vol. I:—Skr. root *sphal*, *run violently against*, O.Icel. *falla*, OS. OHG. *fallan*, OE. *feallan*, *to fall*; Gr. ἀ-σηθής, *unhurt*, Goth. *skapjan*, OE. *sceþþan*, OHG. *skadōn*, *to injure*; Gr. σχίζω, *I split*, Goth. *skáidan*, OE. *scādan*, OHG. *sceidan*, *to divide, separate*; φάλλη, O.Icel. *hvalr*, OE. *hwæl*, OHG. (h)wal, *whale*; Skr. kváthati, *it boils*, Goth. *hvaþjan*, *to foam*.

§ 131. The Indg. mediae aspiratae probably became first of all the voiced spirants *b*, *d*, *g*, *g(w)*. For the further development of these sounds during the prim. Germanic period see §§ 132, 133.

§ 132. *b*, *d* initially, and *b*, *d*, *g* medially after their corresponding nasals, became the voiced explosives *b*, *d*, *g*:—

*b*. Goth. *baíran*, OE. OS. OHG. *beran*, O.Icel. *bera*, *to bear*, Skr. *bhárāmi*, Gr. φέρω, Lat. *ferō*, *I bear*; Goth. *beitan*, O.Icel. *bíta*, OE. OS. *bītan*, OHG. *bīzzan*, *to bite*, Skr. *bhédāmi*, Lat. *findō*, *I cleave*; Goth. *brōþar*, OE. *brōðor*, OS. *brōthar*, OHG. *bruoder*, O.Icel. *brōðir*, Skr. *bhrātar*, Lat. *frāter*, *brother*, cp. also Gr. φράτηρ, φράτωρ.

Goth. *\*kambs*, OE. *camb*, OHG. *camb* (*chamb*), O.Icel. *kambr*, *comb*, Skr. *jāmbhas*, *tooth*, Gr. γόμφος, *bolt, nail*, prim. form *\*gombhos*.

*d*. Goth. *dags*, OE. *dæg*, OS. *dag*, O.Icel. *dagr*, OHG. *tag*, *day*, Skr. *ni-dāghás*, older *\*ni-dhāghás*, *hot season, summer*, Indg. form *\*dhoghos*; Goth. *ga-dēps* (stem *ga-dēdi*), OE. *dæd*, OS. *dād*, O.Icel. *dāð*, OHG. *tāt*, *deed*, related to Gr. θέσω, *I shall place*, Skr. *dhāma*, *law, dwelling-place*, rt. *dhē*; Goth. *daúhtar*, OE. *dohtor*, OS. *dohter*, OHG. *tohter*, Gr. θυγάτηρ, *daughter*.

Goth. OE. OS. *bindan*, O.Icel. *binda*, OHG. *bintan*, *to bind*, Skr. *bāndhanam*, *a binding*, cp. Gr. πενθερός, *father-in-law*, Lat. *of-fendimentum*, *chin-cloth*, rt. *bhendh*.

*g*. Goth. *aggwus*, OE. *enge*, OS. OHG. *engi*, *narrow*,

cp. Lat. *angō*, Gr. ἄγγω, *I press tight*, rt. *aŋgh*; Goth. *laggs*, OE. *lang*, *long*, OS. OHG. *lang*, O.Icel. *langr*, Lat. *longus*, *long*.

§ 133. *þ*, *ð*, *g* remained in other positions, and their further development belongs to the history of the separate Germanic languages. In Goth. *þ*, *ð* (written *b*, *d*) remained medially after vowels, but became explosives (*b*, *d*) after consonants. They became *f*, *þ* finally after vowels and before final *-s*. *g* remained medially between vowels, and medially after vowels before voiced consonants, but became *x* (written *g*) finally after vowels and before final *-s*. It became *g* initially, and also medially after voiced consonants. See §§ 166-9. In O.Icel. *þ* (written *f*) remained medially between and finally after voiced sounds, but became *f* before voiceless sounds. *ð* (written *ð*) generally remained medially and finally. *g* remained medially after vowels and liquids, but became *x* and then disappeared finally. It became *g* initially. *ð* became *d* in all the West Germanic languages and then *d* became *t* in OHG. In OE. *þ* (generally written *f*) remained between voiced sounds, but became voiceless *f* finally. *g* remained in the oldest period of the language. In OS. *þ* (written *þ*, *b*) generally remained between voiced sounds. It became *f* medially before *l* and *n*, and before voiceless consonants, and also finally. *g* (written *g*) remained initially and medially, but became *x* finally, although it was generally written *g*. In OHG. *þ*, *g* became *b*, *g*. Geminated *þþ*, *ðð*, *gg*, of whatever origin, became *bb*, *dd*, *gg* in the prehistoric period of all the Germanic languages. Examples are:—Goth. *\*nibls*, OS. *nebal*, OHG. *nebul*, Lat. *nebula*, Gr. νεφέλη, *mist*, *cloud*, cp. Skr. *nábhas*, Gr. νέφος, *cloud*; Goth. *liuþs*, O.Icel. *ljúfr*, OE. *lēof*, OS. *liof*, OHG. *liob*, *dear*, original form *\*leubhos*, cp. Skr. *lúbhyāmi*, *I feel a strong desire*, Lat. *iubet* (*libet*), *it pleases*; OE. OS. *ūder*, OHG. *ūter*, Skr. *údhar*, Gr. οὐδάρ, *udder*; Goth. *ráuþs*, O.Icel. *ráuðr*, OE.

rēad, OS. rōd, OHG. <sup>1</sup> rōt, prim. form \*roudhos, cp. Skr. rudhirás, Gr. ῥυθρός, prim. form \*rudhros, *red*; Goth. OE. guma, O.Icel. gume, OS. OHG. gumo, Lat. homō, prim. stem-form \*ghomon-, -en-, *man*; OE. gōs, O.Icel. gās, OHG. gans, Gr. χήν, *goose*; OE. OS. OHG. wegan, Goth. ga-wigan, O.Icel. vega, *to move, carry*, Lat. vehō, prim. form \*weghō, *I carry*; Goth. gasts, OE. giest, O.Icel. gestr, OS. OHG. gast, *guest*, Lat. hostis, *stranger, enemy*, prim. form \*ghostis; Goth. steigan, O.Icel. stiga, OE. OS. OHG. stigan, *to ascend*, Gr. στείχω, prim. form \*steighō, *I go*, cp. Lat. vestigium, *footstep*.

NOTE.—*g* was dropped in the initial combination gw=Indg. gh, as Goth. warmjan, *to warm*, OE. wearm, OS. OHG. warm, *warm*, Skr. gharmás, Gk. θερμός, Lat. formus, *warm*.

§ 134. From the examples given in §§ 128-33, it will be seen that the Germanic sounds, which arose from the Indg. velars, appear partly with and partly without labialization. In the latter case they fell together with prim. Germ. *χ, k, g* from Indg. *k, g, gh*, cp. e. g. Goth. hafjan (*q*), kalds (*g*), gasts (*gh*), beside Goth. hund (*k*), kniu (*g*), guma (*gh*). The conditions for this twofold development of the Indg. velars in the Germanic languages have not yet been definitely ascertained for all cases. It is, however, now pretty certain that the parent Indg. language contained two series of velars: (1) Pure velars which never had labialization. These velars fell together with the palatals in the Germanic, Greek, Latin, and Celtic languages, but were kept apart in the Aryan and Baltic-Slavonic languages. (2) Velars with labialization. These velars appear in the Germanic languages partly with and partly without labialization; in the latter case they also fell together with prim. Germ. *χ, k, g* which arose from Indg. *k, g, gh*. The most commonly accepted theory is that the Indg. labialized velars *q, g, gh* regularly became *χ, k, g* in prim. Germ. before Indg. *ũ, õ, o* (=Germ. *a* § 39), and *χw, kw, gw* before Indg. *ě, ĭ, ə*,

a, ā (= Germ. *ō* § 42); and that then the law became greatly obscured during the prim. Germ. period through form-transference and levelling out in various directions, as Goth. *qam*, OHG. *quam*, prim. form \**goma*, *I came*, for Goth. OHG. \**kam* after the analogy of Goth. *qima*, OHG. *quimu*, original form \**gemō*, *I come*; Goth. *lvas*, *who?* = Indg. \**qos*, for \**has* after the analogy of the gen. *hvis* = Indg. \**qeso*, &c.

NOTE.—In several words the Indg. velars, when preceded or followed by a *w* or another labial in the same word, appear in the Germanic languages as labials by assimilation. The most important examples are:—Goth. *wulfs*, OE. OS. *wulf*, OHG. *wolf*, O.Icel. *ulfr* = Gr. *λύκος* for \**flúkos*, prim. form \**wlqos*, cp. Skr. *vīkas*, *wolf*; Goth. *fidwōr*, OE. *fēower* (but *fyper-fēte*, *four-footed*), OS. OHG. *fior*, prim. form \**qetwōres*, cp. Lithuanian *keturi*, Lat. *quattuor*, Gr. *τέσσαρες*, Skr. *catvāras*; Goth. *finf*, OE. OS. *fif*, OHG. *finf* (*finf*) from \**finfi*, prim. form \**penqe*, cp. Skr. *pāñca*, Gr. *πέντε*, Lat. *quinque* (for \**pínque*), *five*; OHG. *wulpa*, *she-wolf*, from \**wulbī*, prim. form \**wlqī*, cp. Skr. *vrkī*; Goth. *wairpan*, OE. *weorpan*, OS. *werpan*, OHG. *werfan*, O.Icel. *verpa*, *to throw*, cp. O. Bulgarian *vriga*, *I throw*; OE. *swāpan*, OHG. *sweifan*, *to swing*, cp. Lithuanian *swaikstū*, *I become dizzy*.

§ 135. Various theories have been propounded as to the chronological order in which the Indg. *tenues*, *tenues aspiratae*, *mediae*, and *mediae aspiratae*, were changed by the first sound-shifting in prim. Germanic. But not one of these theories is satisfactory. Only so much is certain that at the time when the Indg. *mediae* became *tenues*, the Indg. *tenues* must have been on the way to becoming voiceless spirants, otherwise the two sets of sounds would have fallen together.

#### Verner's Law.

§ 136. After the completion of the first sound-shifting, and while the principal accent was not yet confined to the

root-syllable, a uniform interchange took place between the voiceless and voiced spirants, which may be thus stated :—

The medial or final spirants *f, þ, x, xw, s* regularly became *þ, ð, ʒ, ʒw, z* when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent of the word.

The *þ, ð, ʒ, ʒw* which thus arose from Indg. *p, t, k, q* underwent in the Germanic languages all further changes in common with the *þ, ð, ʒ, ʒw* from Indg. *bh, dh, gh, qh*.

Verner's law manifests itself most clearly in the various forms of strong verbs, where the infinitive, present participle, present tense, and preterite (properly perfect) singular had the principal accent on the root-syllable, but the indic. pret. plural, the pret. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. *\*wérþō* > OE. *weorþe*, *I become* = Skr. *vártā-mi*, *I turn*, pret. 3 sing. *\*wárþi* > OE. *wearþ*, *he became* = Skr. *va-várta*, *has turned*, pret. 1 pl. *\*wurdumí* > OE. *\*wurdum* (*wurdon* is the 3 pers. pl. used for all persons) = Skr. *va-vrtimá*; past part. *\*wurðaná* > OE. *worden* = Skr. *va-vrtāná*; OS. *birid* = Skr. *bhárati*, *he bears*, Goth. 2 sing. indic. pass. *baíraza* = Skr. *bhárasē*. Goth. *baírand*, OHG. *berant* = Skr. *bháranti*, *they bear*; present participle Goth. *baírand*s, O.Icel. *berandi*, OE. *berende*, OS. *berandi*, OHG. *beranti*, Gr. gen. *φέρωντος*. Or to take examples from noun-forms, &c., we have e. g. Skr. *pitár*-, Gr. *πατέρ* = prim. Germanic *\*faðér*-, Goth. *fadar*, OE. *fæder*, O.Icel. *faðir*, OS. *fader*, OHG. *fater*, *father*; Gr. *πλωτός*, *floating, swimming*, Goth. *flōdus*, OE. OS. *flōd*, O.Icel. *flōð*, OHG. *fluot*, *flood, tide*; Skr. *çatām*, Gr. *ἐκατόν*, Lat. *centum* = prim. Germanic *\*χundóm*, older *\*χumðóm*, Goth. OE. OS. *hund*, OHG. *hunt*, *hundred*; Indg. *\*swékuros*, Goth. *swaíhra*, OHG. *swehur*, *father-in-law*, beside Gr. *ἐκρά*, OE. *sweger*, OHG. *swigar*, *mother-in-law*; Gr. *δέκα*, Goth. *taíhun*, OS. *tehan*, OHG. *zehan*, *ten*, beside Gr. *δεκάς*,

OE. OS. -tig, OHG. -zug, Goth. pl. tigjus, *decade*; Skr. sapṭá, Gr. ἑπτά, Goth. sibun, OE. seofon, OS. sibun, OHG. sibun, *seven*; prim. Germ. \*jungás, Goth. jungs, OS. OHG. jung, *young*, beside Goth. jūhiza from \*junχizō, *younger* (§§ 62, 142); Gr. νύς from \*σνυός, OE. snoru, OHG. snura, *daughter-in-law*; OHG. haso beside OE. hara, *hare*; Goth. áusō beside OE. ēare, *ear*.

The combinations sp, st, sk, ss, ft, fs, hs, and ht were not subject to this law.

NOTE.—The prim. Germanic system of accentuation was like that of Sanskrit, Greek, &c., i.e. the principal accent could fall on any syllable; it was not until a later period of the prim. Germanic language that the principal accent was confined to the root-syllable. See § 32.

§ 137. From what has been said above it follows that the interchanging pairs of consonants due to Verner's law were in prim. Germanic: f—b, p—d, s—z, χ—g, χw—gw.

In Gothic the regular interchange between the voiceless and voiced spirants in the forms of strong verbs was, with two or three exceptions, given up by levelling out in favour of the voiceless spirants. In this respect the West-Germanic languages show an older stage than Gothic.

f—b. Goth. þarf, *I need*, pl. þáurbum; OHG. heffen, *to raise*, huobun, gihaban, but Goth. hafjan, hōfum, hafans.

p—d. Goth. fraþjan, *to understand*, frōdei (d=ð), *understanding*; OE. weorþan, *to become*, wurdon, worden, but Goth. waírþan, waúrþum, waúrþans; OE. sníþan, *to cut*, snidon, sniden, but Goth. sneiþan, sniþum, sniþans.

s—z. Prim. Germ. \*kéusō, *I test*, pret. 1 pl. \*kuzumí, pp. \*kuzaná; OE. cēosan, *to choose*, curon, coren, but Goth. kiusan, kusum, kusans.

The West-Germanic languages and Old Norse regularly developed this z to r. Cp. also Goth. áusō, *ear*, beside OE. ēare, OS. OHG. ōra, O.Icel. eyra.

χ—g. Goth. áih, *I have*, pl. áigum (g=g); Goth. fahēps,

*gladness, faginōn, to be glad*; *hūhru3* (§§ 62, 142), *hunger*, *huggrjan, to hunger*; *filhan, to hide*, *fulgins* (adj.), *hidden*; *jūhiza* (§§ 62, 142), *younger*, *juggs, young*; OE. *tēon* (from \**tēohan, to draw*, *tugon, togen*, but Goth. *tiuhan, taúhum, taúhans*; OE. *slēan* (from \**sleahan*), *to smite*, *slōgon, slāgen*, but Goth. *slahan, slōhum, slahans*.

*xw—gw*. Prim. Germ. *séxwan-, to see*, pret. 1 pl. \**sægwi*; *umí*, pp. \**segwaná-*, cp. OE. *sēon* from \**seo(hw)jan*, *sāgon, sewen*, but Goth. *saíſvan, sēlvum, saíſvans*.

*gw* became *g* before *u*, in other cases it became *w*, as Goth. *magus, boy*, beside *mawi* from \**ma(g)wí, girl*; Goth. *siuns*, OE. *sēon(sion)*, OS. *siun*, from \**se(g)wnís, a seeing, face*; Goth. *snáiws*, OE. *snāw* (with *-w* from the oblique cases) from \**snai(g)waz*, prim. form \**snoighós*.

NOTE.—Causative verbs had originally suffix accentuation, and therefore also exhibit the change of consonants given above. But here too Gothic, partly through the influence of the corresponding strong verbs, has not always preserved the law so faithfully as the West Germanic languages, e. g. Goth. *wairpan, to become—fra-wardjan, to destroy*, cp. Skr. *vartáyāmi, I cause to turn*; Goth. *leiþan*, OE. *līþan, to go—OE. lāedan* from \**laidjan, to lead*; Goth. *ur-reisan*, OE. *ā-rīsan, to arise—Goth. ur-ráisjan, to raise up*, OE. *rāeran, to raise*; Goth. *ga-nisan, to become whole*, OE. *ge-nesan, to be saved—Goth. nasjan*, OE. *nerian, to save*; Goth. \**leisan* (cp. 1 sing. *láis, I know*), *to know—Goth. láisjan*, OE. *lāeran, to teach*. Cp. the regular form *hazjan*, beside OE. *herian, to praise*.

### Other Consonant Changes.

§ 138. Most of the sound changes comprised under this paragraph might have been disposed of in the paragraphs treating of the shifting of the Indg. mediae and mediae aspiratae, but to prevent any possible misunderstanding or confusion, it was thought advisable to reserve them for a special paragraph.

The Indg. mediae and mediae aspiratae became tenues before a suffixal *t* or *s* already in the pre-Germanic period; thus:—

bt	}	pt	bs	}	ps
bht			bhs		
dt	}	tt	ds	}	ts
dht			dhs		
gt	}	kt	gs	}	ks
ght			ghs		
gt	}	qt	qs	}	qs
ght			ghs		

Examples are Lat. *nūptum*, *nūpsī*, beside *nūbere*, *to marry*; Skr. loc. pl. *patsú*, beside loc. sing. *padí*, *on foot*; Lat. *rēxi*, *rectum*, beside *regere*, *to rule*; Lat. *vēxi*, *vectum*, beside *vehere*, *to carry*, rt. *wegh-*; Lat. *lectus*, Gr. *λέχος*, *bed, couch*, Goth. *ligan*, *to lie down*; Skr. *yuktá*, Gr. *ζευκτός*, Lat. *jūnctus*, *yoked*, rt. *jeug-*; &c.

Then *pt*, *kt*, *qt*; *ps*, *ks*, *qs* were shifted to *ft*, *xt*; *fs*, *xs* at the same time as the original Indg. tenues became voiceless spirants (§ 128). And *tt*, *ts* became *ss* through the intermediate stages of *pt*, *ps* respectively. *ss* then became simplified to *s* after long syllables and before *r*, and then between the *s* and *r* there was developed a *t*.

This explains the frequent interchange between *p*, *b(b)*, and *f*; between *k*, *g(g)*, and *h* (i.e. *χ*); and between *t*, *p*, *đ(d)*, and *ss*, *s* in forms which are etymologically related.

*p*, *b(b)*—*f*. Goth. *skapjan*, OE. *scieppan*, OHG. *skephen*, *to create*, beside Goth. *ga-skafsts*, *creation*, OE. *ge-sceaft*, OHG. *gi-schaft*, *creature*; Goth. *giban*, OHG. *geban*, *to give*, beside Goth. *fra-gifts*, *a giving*, OE. OHG. *gift*, *gift*; OHG. *weban*, *to weave*, beside English *weft*.

*k*, *g(g)*—*h*. Goth. *waúrkan*, OE. *wyrkan*, OHG. *wurken*, *to work*, beside pret. and pp. Goth. *waúrhta*, *waúrhts*, OE. *worhte*, *worht*, OHG. *worhta*, *gi-worht*; Goth. *þugkjan*, OE. *þync(e)an*, OHG. *dunken*, *to seem*,



*appear*, beside pret. and pp. Goth. *pūhta*, \**pūhts*, OE. *pūhte*, *pūht*, OHG. *dūhta*, *gi-dūht*; 1 pers. pl. Goth. *magum*, OE. *magon*, OHG. *magun* (*mugun*), *we may, can*, beside pret. sing. Goth. *mahta*, OE. *meahte*, OHG. *mahta*, pp. Goth. *mahts*, cp. also Goth. *mahts*, OE. *meaht*, OHG. *maht*, *might, power*; Goth. *bugjan*, OE. *bycg(e)an*, *to buy*, beside pret. and pp. Goth. *baúhta*, *baúhts*, OE. *bohte*, *boht*; Goth. *briggan*, OE. OHG. *bringan*, *to bring*, beside pret. and pp. Goth. *brāhta*, \**brāhts*, OE. *brōhte*, *brōht*, OHG. *brāhta*, *brāht*.

*t, þ, ð(d)*—*ss, s*. Goth. *witan*, OE. *witan*, *to know*, beside pret. Goth. *wissa*, OE. *wisse*, OHG. *wissa* (*wessa*), part. adj. Goth. \**ga-wiss*, OE. *ge-wis(s)*, OHG. *gi-wis(s)*, *sure, certain*; Goth. *ga-lvatjan*, OE. *hwettan*, *to sharpen*, beside Goth. *lvassei*, *sharpness*, *lvassaba*, *sharply*; Goth. *qīpan*, *to say*, beside *ga-qiss*, *consent*; Goth. *ana-biudan*, *to command*, beside *ana-busns* (*ana-būsns* ?), *commandment*, from pre-Germ. \**bhūtsni-*, rt. *bheudh-*; Goth. *us-standan*, *to rise again*, beside *us-stass*, *resurrection*.

*ss > s* after long syllables and before *r*: Goth. *hāitan*, *to command, call*, OE. *hātan*, *to call*, beside OE. *hæs*, from \**haissi-*, *command*; Goth. OE. *witan*, *to know*, beside Goth. *un-weis*, *unknowing*, OE. OHG. *wis*, *wise*, cp. Lat. *vīsus*; Goth. *itan*, OE. *etan*, *to eat*, beside OE. *æs*, OHG. *ās*, *carriage*, cp. Lat. *ēsum*. Goth. *gup-blōstreis*, *worshipper of God*, OHG. *bluoster*, *sacrifice*, cp. Goth. *blōtan*, *to worship*; OE. *fōstor*, O.Icel. *fōstr*, *sustenance*, cp. Goth. *fōdjan*, *to feed*.

Instead of *ss (s)* we often meet with *st*. In such cases the *st* is due to the analogy of forms where *t* was quite regular, e.g. regular forms were Goth. *last*, *thou didst gather*, inf. *lisan*; *slōht*, *thou didst strike*, inf. *slahan*; OE. *meaht*, OHG. *maht*, *thou canst*, inf. OHG. *magan*; then after the analogy of such forms were made 2 pers.

sing. Goth. *wáist* for \**wáis*, OE. *wāst* for \**wās*, OHG. *weist* for \**weis*; Goth. *qast* for \**qass*, inf. *qīpan*, *to say*; Goth. *bāust* for \**bāus*, inf. *biudan*, *to bid*; regular forms were pret. sing. Goth. *waúrhta*, OE. *worhte*, OHG. *worhta*, Goth. inf. *waúrkjan*, *to work*; then after the analogy of such forms were made OE. *wiste*, beside *wisse*, OHG. *westa*, beside *wissa* (*wessa*), *I knew*, inf. OE. *witan*; Goth. pret. sing. *káupasta* for \**káupassa*, inf. *káupatjan*, *to strike with the palm of the hand, buffet*.

For purely practical purposes the above laws may be thus formulated:—every labial + *t* appears as *ft*, every guttural + *t* as *ht*, every dental + *t* as *ss*, *s* (*st*).

§ 139. Assimilation:—*-nw-* > *-nn-*, as Goth. OE. OHG. *rinnan* from \**rinwan*, *to run*; Goth. *kinnus*, OE. *cinn*, OHG. *kinni*, from \**genw-*, Gr. *γένυ-s*, *chin, cheek*; Goth. *minniza*, OS. *minnira*, OHG. *minniro*, from \**minwizō*, *less*, cp. Lat. *minuō*, Gr. *μινύθω*, *I lessen*; OE. *pynne*, O.Icel. *þunnr*, OHG. *dunni*, *thin*, cp. Skr. fem. *tanvī*, *thin*.

*-md-* > *-nd-*, as Goth. OE. OS. *hund*, OHG. *hunt*, prim. form \**kmtóm*, *hundred*; Goth. *skaman*, OE. *scamian*, OHG. *scamēn*, *to be ashamed*, beside Goth. *skanda*, OE. *scand*, OHG. *scanta*, *shame, disgrace*.

*-in-* > *-il-*, as Goth. *fulls*, OE. *full*, Lithuanian *pilnas*, prim. form \**plnós*, *full*; Goth. *wulla*, OE. *wulle*, OHG. *wolla*, Lithuanian *wilna*, *wool*.

§ 140. Prim. Germanic *bn*, *dn*, *gn* = Indg. *pn'*, *tn'*, *kn'*, *qn'* (by Verner's law), and *bhn'*, *dhn'*, *ghn'*, *ghn'*, became *bb*, *dd*, *gg* before the principal accent, then later *bb*, *dd*, *gg*; and in like manner Indg. *bn'*, *dn'*, *gn'*, *qn'* became *bb*, *dd*, *gg*. And these mediae were shifted to *pp*, *tt*, *kk* at the same time as the original Indg. mediae became tenuis (§ 129). These geminated consonants were simplified to *p*, *t*, *k* after long syllables. Examples are: OE. *hnæpp*, OHG. *napf*, from \**χnabn'* or \**χnabn'*, *basin, bowl*; OE. *hoppian*, O.Icel. *hoppa*, MHG. *hopfen*, from \**χobn'*, *to*

*hop*; OE. OS. *topp*, O.Icel. *toppr*, from \**toþnʹ* or \**tobnʹ*, *top*, *summit*; OE. *hēap*, OS. *hōp*, OHG. *houf*, from \**χauþnʹ*; OE. *cnotta*, from \**knoðnʹ*, beside OHG. *chnodo*, *chnoto*, *knot*; Goth. *hveits*, OE. OS. *hwit*, from \**χwiðnʹ*, *white*; OE. *bucc*, O.Icel. *bokkr*, OHG. *boc* (gen. *bockes*), prim. form \**bhugnós*, *buck*; OE. *liccian*, OS. *leccōn*, OHG. *lecchōn*, from \**legnʹ*, *to lick*; OE. *locc*, O.Icel. *lokkr*, prim. form \**lugnós*, *lock*; OE. *smocc*, O.Icel. *smokkr*, from \**smognʹ*, *smock*; OE. *lōcian*, OS. *lōkōn*, from \**lōgnʹ* or \**lōznʹ*, *to look*.

§ 141. Indg. *z* + media became *s* + tenuis, as Goth. *asts*, OHG. *ast* = Gr. *ἄσος*, from \**ozdos*, *branch*, *twig*; OE. OHG. *nest*, Lat. *nīdus*, from \**ni-zdos*, *nest*, related to root *sed-*, *sit*; OE. masc. OHG. *masca*, *mesh*, *net*, cp. Lithuanian *mezgù*, *I tie in knots*.

Indg. *z* + media aspirata became *z* + voiced spirant, as Goth. *mizdō*, OE. *meord*, *pay*, *reward*, cp. O. Bulgarian *mīzda*, Gr. *μισθός*, *pay*; OE. *mearg*, OHG. *marg*, O. Bulgarian *mozgū*, *marrow*, root *mezgħ-*; Goth. *huzd*, OE. *hord*, OHG. *hort*, *hoard*, *treasure*, root *kuzdh-*.

§ 142. Guttural *n* (ŋ) disappeared before *χ*, as Goth. OS. OHG. *fāhan*, OE. *fōn*, from \**faŋχanan*, *to seize*; Goth. OS. OHG. *hāhan*, OE. *hōn*, from \**haŋχanan*, *to hang*; Goth. *þeihān*, OS. *thīhan*, OHG. *dīhan*, OE. *þion*, *þēon*, from \**piŋχanan*, *to thrive*; pret. Goth. *pāhta*, OE. *pōhte*, OS. *thāhta*, OHG. *dāhta*, from \**paŋχtō-*, *I thought*, beside inf. Goth. *pagkjan*, OS. *thenkian*, OHG. *denken*, OE. *þencan*.

§ 143. *χ* became an aspirate (written *h*) initially before vowels, as Goth. OE. OS. *hund*, OHG. *hunt*, from \**χundan*, prim. form \**kmtóm*, *hundred*; Goth. *hunds*, O.Icel. *hundr*, OE. OS. *hund*, OHG. *hunt*, from \**χundaz*, *dog*, *hound*. Some scholars assume that it also became an aspirate medially between vowels. Upon this assumption it would be difficult to account for the breaking in OE., as

OE. *slēan*, from \**sleahan*, older \**slaxan*-, Goth. *slahan*, *to strike, slay*; OE. *swēor*, from \**sweohur*, older \**swexur*, OHG. *swehur*, *father-in-law*.

Medial and final *xw* became *x* in O.Icel. and the West Germanic languages, as OS. OHG. *sehan*, OE. *sēon*, O.Icel. *sjā*, from \**seχ(w)an*-, beside Goth. *saīſvan*, *to see*; OS. OHG. *lihan*, OE. *līon*, *lēon*, O.Icel. *ljā*, from \**liχ(w)an*-, beside Goth. *leiſvan*, *to lend*; OS. OHG. *aha*, OE. *ēa* from \**eahu*, beside Goth. *alva*, *water, river*; OE. *seah*, OS. OHG. *sah*, beside Goth. *saſu*, *he saw*; OE. *nēah*, OS. OHG. *nāh*, beside Goth. *nēhv*, *near*.

§ 144. The consonants, which arose from the Indg. final explosives (*t, d*), were dropped in prim. Germanic, except after a short accented vowel, as OE. OHG. *bere*, Goth. *baírái*, from an original form \**bheroit*, *he may bear*. See § 87, (2).

§ 145. Original final *-m* became *-n*, and then it, as also Indg. final *-n*, disappeared after short vowels in dissyllabic and polysyllabic words during the prim. Germanic period. For examples, see § 87, (1).

§ 146. *w* disappeared before *u*, as Goth. *kaúrus*, from \**k(w)uruz* = Gr. *βαρύς*, *heavy*, prim. form \**gr-rús*; OE. *nacod*, older \**nakud*, OHG. *nackut*, from \**nak(w)ud*-, beside Goth. *naqaps*, *naked*; OE. O.Icel. *sund*, *a swimming*, from \**swumda*-, cp. OE. *swimman*, O.Icel. *svimma*, *to swim*; pp. OE. *cumen*, OHG. *koman* (beside *quoman*, a new formation), O.Icel. *komenn*, OHG. inf. *queman*, *to come*; OE. *swingan*, *to swing*, beside pp. *s(w)ungen*; O.Icel. *svimma*, *to swim*, beside pp. *summenn*. In verbal forms the *w* was mostly re-introduced in the pret. pl. and pp. after the analogy of forms which regularly had *w*, e. g. Goth. *swultum*, *swultans*, for \**sultum*, \**sultans*, through the influence of forms like inf. *swiltan*, *to die*, pret. sing. *swalt*; similarly *qumum*, *qumans*, for \**kumum*, \**kumans*, inf. *qiman*, *to come*. For levelling out in the opposite

direction, cp. Goth. *siggwan* (regular form), beside OE. OS. OHG. *singan*, *to sing*; Goth. *sigqan*, beside OE. *sincan*, OHG. *sinkan*, *to sink*.

§ 147. Initial and medial *sr* became *str*, as OE. *strēam*, O.Icel. *straumr*, OS. OHG. *strōm*, *stream*, cp. Skr. *srāvati*, *it flows*; pl. OE. *ēastron*, OHG. *ōstarūn*, *Easter*, cp. Skr. *usrā*, *dawn*; Goth. *swistar*, OE. *sweostor*, OHG. *swester*, *sister*, with *t* from the weak stem-form, as in the locative singular Goth. *swistr* = prim. Germanic *\*swesri* = Skr. dat. *svásrē*.

§ 148. The remaining Indg. consonants suffered no further material changes which need be mentioned here. Summing up the results of §§ 128-47, we arrive at the following system of consonants for the close of the prim. Germanic period:—

	INTER-		PALATAL AND	
	LABIAL.	DENTAL.	DENTAL.	GUTTURAL.
<i>Explosives</i>	voiceless <i>p</i>		<i>t</i>	<i>k</i>
	voiced <i>b</i>		<i>d</i>	<i>g</i>
<i>Spirants</i>	voiceless <i>f</i>	<i>þ</i>	<i>s</i>	<i>x</i>
	voiced <i>þ</i>	<i>ð</i>	<i>z</i>	<i>ʒ</i>
<i>Nasals</i>	<i>m</i>		<i>n</i>	<i>ŋ</i>
<i>Liquids</i>			<i>l, r</i>	
<i>Semivowels</i>	<i>w</i>			<i>j</i> (palatal)

To these must be added the aspirate *h*.

## CHAPTER IX

### THE GOTHIC DEVELOPMENT OF THE GENERAL GERMANIC CONSONANT-SYSTEM

#### THE SEMIVOWELS.

§ 149. Germanic *w* remained initially before vowels and also initially before and after consonants except in the combinations *kw* (§ 163) and *xw* (§ 165), as *wigs*, O.Icel. *vegr*, OE. OS. OHG. *weg*, *way*; *wulfs*, OE. OS. *wulf*,

OHG. *wolf*, *wolf*; *wlits*, OE. *wlite*, O.S. *wliti*, *face*, *look*, *beauty*; *wraka*, OE. *wracu*, *revenge*, *persecution*; *swistar*, OE. *sweostor*, OS. OHG. *swester*, *sister*; and similarly *wahsjan*, *to grow*; *waírs*, *worse*; *waúrd*, *word*; *wrikan*, *to persecute*; *dwals*, *foolish*; *twái*, *two*; *twalif*, *twelve*; *pwahan*, *to wash*.

It also remained: (1) Medially before vowels, as *fidwōr*, *four*; *hawí*, *hay*; *nidwa*, *nest*; *siggwan*, *to sing*; *slawan*, *to be silent*; *sparwa*, *sparrow*; *taíhswō*, *right hand*; gen. *kniwis*, OE. *cneowes*, OHG. *knewes*, *of a knee*; *mawí*, *girl*; *piwí*, *maid-servant*; *tawida*, *he did*; nom. pl. masc. *qiwái*, *alive*; *fawái*, *few*; *sniwan*, *to hasten*. (2) Medially between a long vowel, diphthong, or consonant and a following *j* or *s*, as *lēwjān*, *to betray*; *hnáiwjān*, *to abase*; *hnáiws*, *lowly*; *snáiws*, *snow*; *ufarskadwjān*, *to overshadow*. (3) Finally after long vowels, diphthongs, and consonants, as *lēw*, *occasion*; *hláiw*, *grave*; *fráiw*, *seed*; *waúrstw* (cp. § 29), *work*.

§ 150. Germanic *w* became *u* after a short vowel with which it combined to form a diphthong: (1) Finally, as *kniw*, *knee*; *triu*, *wood*; beside gen. *kniwis*, *triwis*; pret. *snáu*, *he hastened*, beside inf. *sniwan*. (2) Before consonants, as gen. *máuþjōs*, *þiujōs*, beside nom. *mawí*, *girl*; *piwí*, *maid-servant*; inf. *táujan*, *to do*, beside pret. *tawida*; *náus*, *corpse*, beside nom. pl. *naweis*; *síuns* from \**se(g)wnís*, *sight*, *face*. It also became *u* before *-s*, older *-z*, after the loss of an intervening vowel, as *skadus* from \**skadwaz*, *shadow*.

NOTE.—I. *iu* from older *iw* became *ju* in unaccented syllables, as nom. pl. *sunjus* from \**suniu(i)z*, older \**suniwiz*, \**sunewes*, *sons*.

2. For the Gothic treatment of *ōw*, *ōwj*, see §§ 80, 81.

§ 151. In a few instances medial *-w-* (or *-ww-* the origin of which is uncertain) after short vowels became *-ggw-* in Gothic and *-ggv-*, *-gg-* in O.Icel., whereas the West-Germanic lan-

guages developed an *u* before this *-w-* which united with the preceding vowel to form a diphthong, or *ū* (when the preceding vowel was *u*). The conditions under which this sound-change took place have not yet been satisfactorily explained. The examples are:—Goth. *bliggwan*, OE. \**blēowan*, OHG. *bliuwan*, *to strike*; Goth. *triggws*, O.Icel. *tryggr*, OE. *triewe*, OS. OHG. *triuwi*, *true, faithful*, cp. also Goth. *triggwaba*, *truly*, *triggwa*, *covenant*; Goth. \**glaggwus*, *exact, accurate*, O.Icel. *glöggr*, OE. *glēaw*, OHG. *glau* (inflected form *glauwēr*), *wise, prudent*; cp. also Goth. *glaggwō* (av.), *diligently*, *glaggwuba* (av.), *diligently, accurately*; Goth. *skuggwa*, O.Icel. *skugg-sjā*, *mirror*, OE. *scūwa*, OHG. *scūwo*, *shade, shadow*.

## i

§ 152. Germanic *j* remained in Gothic: (1) Initially, as *juggs*, OS. OHG. *jung*, *young*; *jēr*, *year*; *juk*, *yoke*. (2) Medially between vowels which remained as such in the historic period of the language, except in the combination *ǣj*+vowel, as *frijōnds*, *friend*; *fijan*, *to hate*; *ija* (acc.), *her*; *prija* (neut.), *three*; *stōjan*, *to judge*. For the treatment of *ǣj* in Goth. see § 76. (3) Medially between a consonant and a following guttural vowel which remained as such in the historic period of the language, as *lēwjān*, *to betray*; *frawardjan*, *to destroy*; *harjōs*, *armies*; *haírdjōs*, *shepherds*; *nasjan*, *to save*; *sōkjan*, *to seek*. Cp. § 157.

§ 153. Medial *-ij-* became *-i-* before *-s*, older *-z*, after the loss of a vowel in final syllables, as nom. *haírdeis* from \**xirðij-az*, *shepherd*; *freis* from \**frij-az*, *free*; *gasteis* from \**gastij-iz*, *guests* = Lat. *hostēs* from \**hostejes*.

Germanic *-iji-* from older *-eje-*, *-ije-* became *i(j)i* = *i* after long closed stem-syllables and after unaccented syllables, but *-ji-* in other cases, as *sōkeis*, *thou seekest*, from \**sōki(j)i* = Indg. \**sāgējesi*; *sōkeiþ*, *he seeks*, from

\*sōki(j)iđi = Indg. \*sāgējeti; and similarly frawardeip, *he destroys*; mikileip, *he praises*; gen. sing. haifrdeis from \*χirdi(j)iz, older -ijes (with pronominal ending (§ 205)); láisareis, *teacher*; ragineis, *counsellor*; dáupeins, *baptism*, from \*đaupi(j)iniz, older -ejenis; beside nasjis, *nasjip*, inf. nasjan, *to save*; stōjis, stōjip, inf. stōjan, *to judge*.

NOTE.—The gen. and dat. sing. of the long and polysyllabic -jan-stems of nouns and adjectives were remodelled after the analogy of the short stems, as fiskjins, fiskjin (§ 208), wilpjins, wilpjin (§ 238) for \*fiskeins, \*fiskein, \*wilpeins, \*wilpein, after the analogy of forms like wiljins, wiljin, midjins, midjin. See also § 183. On the other hand in the fem. abstract nouns formed from the first class of weak verbs (§ 200), those with short stems were remodelled after the analogy of those with long stems, as naseins for \*nasjins after the analogy of forms like dáupeins, láiseins.

§ 154. Final -i which arose from medial -ij- after the loss of a final vowel or syllable was shortened to i (cp. § 89), as voc. haifrđi from \*χirdij(i), older -ije; acc. haifrđi from \*χirdij-an. In like manner we should expect the imperative 2 pers. sing. of the first class of weak verbs to end in -i, as \*sōki, *seek thou*; \*hazi, *praise thou*, from \*sōkij(i), \*χazij(i), older -eje-, cp. Gr. φόβει from \*φόβε(j)ε, *frighten thou*. It is difficult to account for sōkei, hazei unless we may assume either that they were new formations from the 2 pers. sing. pres. indic. of verbs with long closed stem-syllables and of simple trisyllabic verbs or else that forms like voc. acc. sing. haifrđi were new formations formed after the analogy of forms like voc. acc. sing. hari (§ 155).

§ 155. When medial -j- came to stand finally after the loss of a final vowel or syllable, it became -i, as voc. sing. hari, from \*χarj(i); acc. sing. hari from \*χarj-an, *army*; nom. acc. sing. kuni from \*kunj-an, *race, generation*.

§ 156. In a few words medial -j- (or -jj- the origin of which is uncertain) after short vowels became -ddj- in



Gothic, and -ggj-, -gg- in O.Icel., whereas the West-Germanic languages developed an *i* before this -j-, which united with the preceding vowel to form a diphthong, or *ī* (when the preceding vowel was *i*). A satisfactory explanation of this sound-law has not yet been found. The examples are:—gen. Goth. *twaddjē*, O.Icel. *tveggja*, OHG. *zweio*, *of two*, cp. Skr. *dváyōs*; Goth. *waddjus*, O.Icel. *veggr*, *wall*, related to Lat. *viēre*, *to plait*; Goth. *iddja*, *I went*, cp. Skr. *áyām*, *I went*; Goth. *daddjan*, *to suckle*, cp. Skr. *dháyāmi*, *I suckle*.

§ 157. In Indg. -j- alternated with -ij-. The former occurred after short and the latter after long syllables, as Gr. μέσος, μέστος from \*μέθjos, Skr. *madhyas*, Indg. \*medhjos, *middle*, beside Gr. πατήριος from \*πάτρjjos, Skr. *pítrijas*, Indg. \*pətrijos, *paternal*. This original distinction was not fully preserved in Gothic, because the -ij- became simplified to -j- before guttural vowels which remained as such in the historic period of the language, as nom. pl. *haírdjōs* from \*χίρδ(i)jōz, *shepherds*; and similarly in the other plural forms and in the dat. singular (§ 184).

Prim. Germanic -ij- from Indg. -ej- had become -j- before guttural vowels in the prehistoric period of all the Germanic languages, as *nasjan*, *to save*; *sōkjan*, *to seek* = Indg. \*nosejonom, \*sāgejonom; pres. first pers. sing. *nasja*, *sōkja* = Indg. \*nosejō, \*sāgejō; pl. *nasjam*, *sōkjam*. Cp. § 152, (3).

#### LIQUIDS AND NASALS.

§ 158. Germanic *l*, *m*, *n*, *ŋ*, *r* generally remained in Gothic:

1. Goth. *lagjan*, O.Icel. *leggja*, OE. *lecgan*, OS. *leggian*, OHG. *leggen*, *to lay*; Goth. O.Icel. OS. OHG. *skal*, OE. *sceal*, *shall*; and similarly *laggs*, *long*; *haldan*, *to hold*; *salt*, *salt*; *wulfs*, *wolf*; *mēl*, *time*; *wulla*, *wool*; *fulls*, *full*.

m. Goth. *mēna*, O.Icel. *māne*, OE. *mōna*, OS. OHG. *māno*, *moon*; Goth. OE. *guma*, O.Icel. *gume*, OS. *gumo*, OHG. *gomo*, *man*; Goth. O.Icel. OS. OHG. *nam*, *I took*; and similarly *mēl*, *time*; *manna*, *man*; *niman*, *to take*.

NOTE.—Medial *-mn-* became *-bn-* which remained when the preceding syllable began with a voiceless consonant, but became *-fn-* by dissimilation when the preceding syllable began with a voiced consonant, as *witubni*, *knowledge*; *fastubni*, *observance*, *fasting*; *frāistubni*, *temptation*; *stibna*, *voice*, cp. OHG. *stimna*; *wundufni*, *wound*, *plague*; *waldufni*, *power*, *might*. See § 386.

In *namnjan*, *to name*; *namnē*, *of names*, the *-mn-* was re-introduced after the analogy of *namō*, *namins*, &c.

n. Goth. OE. *niman*, O.Icel. *nema*, OS. OHG. *neman*, *to take*; Goth. *sunus*, OE. OS. OHG. *sunu*, O.Icel. *sunr*, *son*; Goth. O.Icel. *kann*, OS. OHG. *kan*, OE. *can(n)*, *I know*; and similarly *nahts*, *night*; *mēna*, *moon*; *aņþar*, *other*; *manna*, *man*; *rinnan*, *to run*; pret. *rann*, *I ran*.

NOTE.—*-nn-* became *-n-* before consonants except *j*, as *kant*, *thou knowest*, beside *kann*, inf. *kannjan*, *to make known*; *mins* (adv.) from *\*minniz*, *less*, beside adj. *minniza*, *less*.

ŋ. On the representation of Germanic *ŋ* in Gothic, see § 17. It only occurred before *k*, *q* and *g*, as *briggan*, OE. OS. OHG. *bringan*, *to bring*; *drigkan*, OE. *drincan*, OS. *drinkan*, OHG. *trincan*, *to drink*; and similarly *figgrs*, *finger*; *gaggan*, *to go*; *þagkjan*, *to think*; *siggan*, *to sink*; pret. *sagq*, *he sank*.

r. Goth. *ráuþs*, O.Icel. *rauþr*, OE. *rēad*, OS. *rōd*, OHG. *rōt*, *red*; Goth. *harjis*, OE. *here*, OS. OHG. *heri*, *army*; Goth. OS. *fadar*, O.Icel. *faðir*, OE. *fæder*, OHG. *fater*, *father*; and similarly *rahts*, *right*; *razn*, *house*; *barn*, *child*; *baúrgs*, *city*; *swaran*, *to swear*; *daúr*, *door*; *fidwōr*, *four*; *faírra* (adv.), *far*.

§ 159. *l*, *m*, *n*, *r*, preceded by an explosive or spirant, became vocalic in unaccented syllables after the loss of

a short vowel (§ 88). The West Germanic languages generated a new vowel before the vocalic liquids and nasals which then became consonantal again, as Goth. nom. *fugls*, acc. *fugl*, OE. *fugol*, OS. *fugal*, OHG. *fogal*, from \**fuglaz*, \**fuglan*, *bird*; Goth. *ibns*, *ibn*, OE. *efen*, OS. *eban*, OHG. *eban*, from \**ebnaz*, \**ebnan*, *even*; Goth. *akrs*, *akr*, OE. *æcer*, OS. *akkar*, OHG. *acchar*, from \**akraz*, \**akran*, *field*; and similarly Goth. *tagl*, *hair*; *hunsl*, *sacrifice*; *sitls*, *seat*; *máipms*, acc. *máipm*, *treasure*; *bagms*, *tree*; *razn*, *house*; *táikns*, *token*; *laugnjan*, *to deny*; *tagr*, *tear*; *ligrs*, *bed*; *timrjan*, *timbrjan*, *to build*; *timrja*, *carpenter*.

#### LABIALS.

§ 160. Germanic *p* and *f* remained in Gothic, as *páida*, OE. *pād*, OS. *pēda*, *coat*; Goth. O.Icel. OE. OS. *pund*, OHG. *pfunt*, *pound*; *slēpan*, OE. *slāpan*, OS. *slāpan*, OHG. *slāfan*, *to sleep*; *diups*, O.Icel. *djúpr*, OE. *dēop*, OS. *diop*, OHG. *tiof*, *deep*; and similarly *plinsjan*, *to dance*; *hilpan*, *to help*; *skapjan*, *to create*; *skip*, *ship*.

NOTE.—Initial *p* does not occur in Gothic in pure Germanic words.

Goth. *fadar*, O.Icel. *faðir*, OE. *fæder*, OS. *fadar*, OHG. *fater*, *father*; Goth. OHG. *fimf*, OE. OS. *fif*, *five*; and similarly *faran*, *to go*; *fulls*, *full*; *hlifan*, *to steal*; *ufar*, *over*; *wulfs*, *wolf*.

#### b, ð.

§ 161. Germanic *b*, which only occurred initially and after *m*, remained in Gothic (§ 132), as *baíran*, O.Icel. *bera*, OE. OS. OHG. *beran*, *to bear*; *dumbs*, O.Icel. *dumbr*, OE. *dumb*, OHG. *tumb*, *dumb*; and similarly *badi*, *bed*; *barn*, *child*; *bindan*, *to bind*; *brōpar*, *brother*; *wamba*, *womb*; *lamb*, *lamb*.

**b** > **b** after **r** and **l**, as *arbi*, *heritage*; *swairban*, *to wipe*; *swarb*, *he wiped*; *silba*, *self*; *kalbō*, *calf*; *salbōn*, *to anoint*.

**b** > **f** after vowels both finally and before final **-s**. Hence the frequent interchange between **b** (written **b** in Gothic) and **f** in inflexion, as *giban*, *to give*, pret. sing. *gaf*; *sweiban*, *to cease*, pret. sing. *swáif*; *bi-leiban*, *to remain*, pret. sing. *bi-láif*; gen. *hláibis*, nom. sing. *hláifs*, acc. *hláif*, *loaf*, *bread*, cp. on the other hand *swairban*, *to wipe*, pret. *swarb*.

• NOTE.—In occasional forms like *grōb* beside *grōf*, *he dug*; *hláib* beside *hláif*, the **b** had been transferred from forms where it was regular.

Medial **b** (written **b**) remained unchanged after vowels, as *haban*, *to have*; *liban*, *to live*; *sibun*, *seven*; *ga-láubjan*, *to believe*; *ibns*, *even*. See § 133.

#### GUTTURALS.

##### k

§ 162. Germanic **k** remained in Gothic, as *kuni*, O.Icel. *kyn*, OS. OHG. *kunni*, OE. *cynn*, *race*, *generation*; *juk*, O.Icel. *ok*, OE. *geoc*, OHG. *joh*, *yoke*; and similarly *kalds*, *cold*; *kinnus*, *cheek*; *kniu*, *knee*; *akrs*, *field*; *áukan*, *to increase*; *skalks*, *servant*; *sōkjan*, *to seek*; *ik*, *I*.

##### kw

§ 163. **kw** (OE. *cw*, OS. OHG. *qu*, O.Icel. *kv*) became a labialized **k** which had the same sound-value as Lat. *qu*, i.e. it was a simple sound, and not a compound one composed of the elements **k** + **w**; hence Ulfilas expressed it in his alphabet by a single letter **u**. In modern philological works the sound in question is transcribed by *q*. Examples are:—*qēns*, O.Icel. *kvān*, OE. *cwēn*, OS. *quān*, *wife*,

woman; *qīpan*, O.Icel. *kveða*, OE. *cwepan*, OS. *queðan*, OHG. *quedan*, *to say*; and similarly *qīman*, *to come*; *riqis*, *darkness*; *naqaps*, *naked*; *sigqan*, *to sink*; *sagq*, *he sank*.

### h, x

§ 164. Prim. Germanic *x* had already become an aspirate initially before vowels during the prim. Germanic period (§ 143). It probably also became an aspirate in Gothic medially between vowels. Examples are:—*haban*, O.Icel. *hafa*, OE. *habban*, OHG. *habēn*, *to have*; *faīhu*, OE. *feoh*, OHG. *fihu*, *cattle, property*; and similarly *haīrtō*, *heart*; *hafjan*, *to raise*; *hund*, *hundred*; *taīhun*, *ten*; *peihan*, *to thrive*.

Germanic *x* (written *h*, and pronounced like NHG. *ch*) remained in Gothic in other positions, as *hláifs*, *loaf, bread*; *hliftus*, *thief*; *hráins*, *pure, clean*; *daúhtar*, *daughter*; *filhan*, *to hide, bury*; *nahts*, *night*; *jah*, *and*; *páih*, *he throve*.

NOTE.—The final *-h* in unaccented particles was often assimilated to the initial consonant of the following word, as *wasuppan* = *wasuh-pan*, *anþarup-pan* = *anþaruh-pan*, *jan-ni* = *jah-ni*, *jas-sa* = *jah-sa*, *nip-pan* = *nih-pan*.

### xw

§ 165. Initial Germanic *xw* (OE. OS. OHG. *hw*, O.Icel. *hv*) became *hv* (§ 19) in Gothic, as *hvas*, OE. *hwā*, OS. *hwē*, OHG. *hwer*, *who?*; *hveila*, O.Icel. *hvīl*, OE. *hwīl*, OS. OHG. *hwīla*, *space of time*; and similarly *hvaīrban*, *to walk*; *hvaþar*, *which of two*; *hveits*, *white*; *hvōpan*, *to boast*.

Medial and final *xw* also became *hv* in Gothic, but in O.Icel. and the West Germanic languages it became *x*. For examples see § 143.

NOTE.—The reasons for assuming that Goth. *hv* was a simple sound, and not a compound one composed of *h*+*w*, are:—

(1) Ulfilas uniformly represented it by a single letter *θ*. (2) Ulfilas wrote *hw* only in compound words where *h* and *w* came together by composition, e.g. *ubuhwōpida* = *uf* + *uh* + *wōpida*, and *he cried out*; *pairhwakandans* = *pairh* + *wakan-* *dans* (pres. part. nom. acc. pl. of *wakan*, *to wake, watch*). (3) The principal parts of *saihran*, *to see*, are the same as those of strong verbs with stems ending in a single consonant other than a nasal or liquid (§ 307). (4) *hr* is treated as a single consonant in reduplicated syllables, as *hraihwōp*, *he boasted*, inf. *hrōpan*.

## §. 3

§ 166. Prim. Germanic *g*, which only occurred after *η* (§ 132), remained in Gothic as in the other Germanic languages, as *tuggō*, OE. *tunge*, OS. *tunga*, OHG. *zunga*, *tongue*; and similarly *briggan*, *to bring*; *figgrs*, *finger*; *huggrian*, *to hunger*; *laggs*, *long*.

§ 167. The changes which Germanic *g* underwent in Gothic cannot be determined with perfect certainty. For the history of *g* in the other Germanic languages, see § 133. Initially, and medially after consonants, it probably became *g*, as Goth. OE. *guma*, O.Icel. *gumi*, OS. *gumo*, OHG. *gomo*, *man*; *baīrgan*, O.Icel. *bjarga*, OE. *beorgan*, OHG. *bergan*, *to hide*; and similarly *gasts*, *guest*; *giban*, *to give*; *gōps*, *good*; *grētan*, *to weep*; *faīrguni*, *mountain*; *tulgus*, *steadfast*; *azgō*, *ash, cinder*.

§ 168. *g* (written *g*) remained medially between vowels, and medially after vowels before voiced consonants, as *āugō*, O.Icel. *auga*, OE. *ēage*, OS. *ōga*, OHG. *ouga*, *eye*; *fugls*, OE. *fugol*, OS. *fugal*, OHG. *fogal*, *bird*; and similarly *agis*, *fright*; *biugan*, *to bend*; *steigan*, *to ascend*; *bagms*, *tree*; *lagjan*, *to lay*; *rign*, *rain*; *tagr*, *tear*.

§ 169. After vowels both finally and before *-s*, *g* probably became *χ* (=NHG. *ch*), but was written *g*. This change of *g* to *χ* can be assumed from the corresponding Gothic treatment of *þ* (§ 161) and *đ* (§ 173). Examples are acc.

sing. *dag, day*; *wig, way*; *ōg, I fear*; *mag, he can, may*;  
 nom. sing. *dags, wigs*; *manags, much, many*; *baúrgs,*  
*city.*

## DENTALS.

## t

§ 170. Germanic *t* remained in Gothic, as *tuggō*, O.Icel. *OS. tunga*, OE. *tunge*, OHG. *zunga, tongue*; *itan*, O.Icel. *eta*, OE. OS. *etan*, OHG. *ezzan, to eat*; *wáit*, O.Icel. *veit*, OE. *wāt*, OS. *wēt*, OHG. *weiz, he knows*; and similarly *tagr, tear*; *tamjan, to tame*; *twái, two*; *watō, water*; *witan, to know*; *haírtō, heart*; *at, at*; *mat, he measured*.

## þ

§ 171. Germanic *þ* remained in Gothic, as *þagkjan*, OE. *pencan*, OS. *thenkian*, OHG. *denken, to think*; *qīpan*, O.Icel. *kveða*, OE. *cweþan*, OS. *queðan*, OHG. *quedan, to say*; acc. *áþ*, OE. *āþ*, OS. *ēð*, OHG. *eid, oath*; and similarly *þairh, through*; *þaurnus, thorn*; *þiup, good*; *brōþar, brother*; *aírþa, earth*; *frapjan, to understand*; *waírþan, to become*; *qap, he said*; *warþ, he became*.

## d, ð

§ 172. Germanic *d*, which only occurred initially and after *n*, remained in Gothic (§ 132), as *dags*, O.Icel. *dagr*, OE. *dæg*, OS. *dag*, OHG. *tag, day*; Goth. OE. OS. *bindan*, OHG. *bintan, to bind*; and similarly *diups, deep*; *driusan, to fall*; *daúhtar, daughter*; *dēps, deed*; *handus, hand*; *hund, hundred*.

§ 173. *ð* became *d* after voiced consonants, as *waúrd*, O.Icel. *orð*, OE. OS. *word*, OHG. *wort, word*; *haldan*, O.Icel. *halda*, OE. *healdan*, OS. *haldan*, OHG. *haltan, to hold*; and similarly *alds, age, generation*; *gards, house*; *gazds, goad*; *huzd, treasure*.

*ð* became *þ* after vowels both finally and before final *-s*; hence the frequent interchange between *ð* (written *d*) and

p in inflexion, as inf. *beidan*, to abide, await; *ana-biudan*, to command; *bidjan*, to pray, beside pret. sing. *báiþ*, -*báup*, *baþ*; gen. sing. *gōdis*, *háubidis*, *nasidis*, beside nom. sing. *gōps*, *good*, *háubiþ*, *head*, *nasips* (pp.), *saved*.

NOTE.—In occasional forms like *bad*, -*báud*, *gōds*, *gōd*, beside the regular forms *baþ*, -*báup*, *gōps*, *gōp*, the *d* had been transferred from forms where it was regular.

Medial *ð* (written *d*) remained after vowels, as *fadar*, *father*; *beidan*, to abide, await; *fidwōr*, *four*; *midjis*, *middle*; *fadrein*, *paternity*, *parents*. See § 133.

## SIBILANTS.

## S

§ 174. Germanic *s* remained in Gothic, as *slēpan*, OE. *slēpan*, OS. *slāpan*, OHG. *slāfan*, to sleep; *wisan*, O.Icel. *vesa*, OE. OS. OHG. *wesan*, to be; *hūs* (in *gud-hūs*, *house of God*), O.Icel. OE. OS. OHG. *hūs*, *house*; and similarly *sandjan*, to send; *sibun*, seven; *sitan*, to sit; *ganisan*, to become whole; *lisan*, to gather; *aúhsa*, ox; *hals*, neck; *was*, I was.

## Z

§ 175. *z* only occurred medially and finally in prim. Germanic (§§ 137, 141). Medial *z*, which became *r* in the other Germanic languages, generally remained in Gothic, as *huzd*, OE. OS. *hord*, OHG. *hort*, *treasure*; *máiza*, OE. *māra*, OS. *mēra*, OHG. *mēro*, *more*, *greater*; and similarly *azgō*, *ash*, *cinder*; *razda*, *speech*; *mizdō*, *pay*, *reward*; *alpiza*, *older*; *hazjan*, to praise; *talzjan*, to instruct.

NOTE.—In the forms of strong verbs, medial *z* was supplanted by *s* through the levelling out of the *s*-forms, e.g. *kusum*, *kusans* for \**kuzum*, \**kuzans*, after the analogy of *kisan*, *káus*, &c., see § 137.

*z* was also supplanted by *s* in several weak verbs, which in



some cases was due to the influence of the corresponding strong verbs, as *nasjan*, for \**nazjan*, after the analogy of *nisan*, cp. OE. *nerian*, OHG. *nerien*, to *save*; *ur-raísjan*, to *raise up*, sv. *ur-reisan*, to *arise*, cp. OE. *ræran*, to *raise*; *láisjan*, cp. OE. *læran*, OHG. *lêren*, to *teach*; *wasjan*, to *clothe*, cp. OE. *werian*, OHG. *werien*, to *wear*, see § 137 note.

Germanic final *-z* became *-s* in Gothic, as gen. *diuz-is*, *riqiz-is*, but nom. *dius*, *wild beast*; *riqis*, *darkness*; nom. sing. *dags*, from \**ḍagaz*, *day*; *gasts* from \**gastiz*, *guest*; nom. pl. *dagōs* from \**ḍagōz*; *gasteis* from \**gastiz*; nom. sing. *akrs* from \**akraz*, *field*; *nimis* from \**nimiz(i)*, *thou takest*. This *-s* was dropped when it came to stand after an original *s* through the loss of a vowel, as *waírs* from \**wirs(i)s* older \**wirsiz* (av.), *worse*, cp. adj. *waírsiza*, *worse*; nom. *drus* (gen. *drusis*) from \**drusiz*, *fall*; *láus*, *empty*, but gen. *láusis*; *freihals*, *freedom*, but gen. *freihalsis*.

Final *-s* (*-z*) was dropped after a short vowel + consonantal *r*, cp. nom. sing. *waír*, *man*; *baúr*, *son*; *anþar*, *second*; *unsar*, *our*, &c., beside nom. sing. *dags*, *day*; *gasts*, *guest*; *akrs*, *field*; *swērs*, *honoured*; *skeirs*, *clear*; gen. *brōþrs*, *of a brother*, &c.

Final *-(i)z* also disappeared in the dat. pl. (originally instrumental) ending of nouns, adjectives and pronouns, if we are right in assuming that the ending was originally *-mis* = prim. Germanic *-miz*, as in *dagam*, *gibōm*, *gastim*, *brōþrum*, *blindáim*, *páim*. But the original ending may have been simply *-mi*. And similarly in the first pers. pl. of the pres. indic. which originally ended in *-mes*, *-mos* = prim. Germanic *-miz*, *-maz* (§ 287).

NOTE.—1. The *z*, in such forms as *riqiz*, *darkness*; *mimz*, *flesh*, *meat*, beside the regular forms *riqis*, *mims*, was due to the levelling out of the stem-form of the oblique cases.

2. Final *-z* remained when protected by a particle, cp. e.g. *wileiz-u?* *will thou?*; *hraz-uh*, *each, every*; *iz-ei* (rel. pr.), *who*;

uz-uh (prep.), *whether from; beside wileis, thou wilt; was? who?; is, he; us, out, from.*

3. The prep. *us* became *ur* before *r* in compounds, as *ur-reisan*, *to arise*; *ur-rinnan*, *to go out*. The *s* in *us* was sometimes dropped in compounds before *st*, as *u-standan* = *us-standan*, *to stand up*, cp. also *di-skritnan*, beside *dis-skritnan*, *to be rent in twain*.

# ACCIDENCE

## CHAPTER X

### DECLENSION OF NOUNS

§ 176. GOTHIC nouns have two numbers—singular and plural; three genders—masculine, feminine, and neuter, as in the other Old Germanic languages, from which the gender of nouns in Gothic does not materially differ; four cases—Nominative, Accusative, Genitive, and Dative. The Vocative is mostly like the Nominative, but in the singular of some classes of nouns it regularly fell together with the Accusative, see §§ 87–8.

NOTE.—It should be noted that what is called the dat. sing. in Gothic is originally the instrumental in the a-stems (§ 179) and masc. i-stems (§ 196); locative in the fem. i- (§ 198), u- (§ 202), and all consonant-stems (§§ 207–22); and the dat. only in the ō-stems (§ 190).

§ 177. In Gothic, as in the oldest periods of the other Germanic languages, nouns are divided into two great classes, according as the *stem* originally ended in a vowel or consonant, cp. the similar division of nouns in Sanskrit, Latin and Greek. Nouns, whose stems originally ended in a vowel, belong to the vocalic or so-called Strong Declension. Those, whose stems end in -n, belong to the Weak Declension. All other consonantal stems are in this grammar put together under the general heading of 'Minor Declensions'.

The learner, who wishes to compare the Gothic case-endings with the corresponding forms of Latin, Greek, &c.,

will find it useful to master Chapter V before attempting to do so, because what has already been stated there will not, as a rule, be repeated in the chapters on the Accidence.

## A. THE VOCALIC OR STRONG DECLENSION.

### I. THE a-DECLENSION.

§ 178. The a-declension comprises masculine and neuter nouns only, and corresponds to the Latin and Greek o-declension (Gr. masc. -ος, neut. -ον, Lat. -us, -um), for which reason it is sometimes called the o-declension. The a-declension is divided into pure a-stems, ja-stems, and wa-stems.

#### a. Pure a-stems.

§ 179.

#### Masculines.

##### SING.

Nom.	dags, <i>day</i>	hláifs, <i>loaf, bread</i>
Acc. Voc.	dag	hláif
Gen.	dagis	hláibis
Dat.	daga	hláiba

##### PLUR.

Nom.	dagōs	hláibōs
Acc.	dagans	hláibans
Gen.	dagē	hláibē
Dat.	dagam	hláibam

NOTE.—1. On the interchange of f (hláifs, hláif) and b (hláibis, &c.), see § 161.

2. On nom. forms like *wafr, man, freihals, freedom*, gen. *wafris, freihalsis*, see § 175.

The prim. Germanic forms of dags were: Sing. nom. \*dagaz, acc. \*ðagan, voc. \*ðag(e), gen. \*ðagesa (with pronominal ending, § 265), dat. \*ðagai, Indg. \*dhoghōi (cp. Gr. θεός, *to a god*), instr. \*ðagē, -ō; Pl. nom. \*ðagōz, acc.

\**ḡaganz*, gen. \**ḡagōn* (cp. Gr. *θεῶν*, *of gods*), dat. \**ḡagomiz*. From what has been said in Chapter V on the vowels of unaccented syllables, it will be seen that all the forms of the sing. and plural, except the dat. sing. and gen. pl., are regularly developed from the corresponding prim. Germ. forms. *daga* is the old instrumental used for the dative. The *-ē* in *dagē*, which presupposes a prim. Germ. ending *-ān* (§ 87, 1), has never been satisfactorily explained. The gen. in OE. O.Icel. *daga*, OS. *dago*, OHG. *tago* regularly goes back to \**ḡagōn* which would have become \**ḡagō* in Gothic, cp. *gibō* (§ 191).

§ 180. Like *dags* are declined a great many Gothic masculine nouns, e. g. *áips* (gen. *áipis*), *oath*; *asts*, *bough*, *twig*; *akrs*, *field*; *bagms*, *tree*; *fisks*, *fish*; *fugls*, *bird*, *fowl*; *hunds*, *dog*, *hound*; *himins*, *heaven*; *ligrs*, *bed*, *couch*; *málpms*, *gift*; *maúrgins*, *morning*; *stáins*, *stone*; *sitls*, *seat*; *skalks*, *servant*; *piudans*, *king*; *wigs*, *way*; *winds*, *wind*; *wulfs*, *wolf*. Like *hláifs* is declined *láufs*, *leaf*.

§ 181.

Neuters.

SING.

Nom. Voc. Acc. <i>waúrd</i> , <i>word</i>	<i>háubip</i> , <i>head</i>
Gen. <i>waúrdis</i>	<i>háubidis</i>
Dat. <i>waúrda</i>	<i>háubida</i>

PLUR.

Nom. Voc. Acc. <i>waúrda</i>	<i>háubida</i>
Gen. <i>waúrdē</i>	<i>háubidē</i>
Dat. <i>waúrdam</i>	<i>háubidam</i>

The neuters only differed from the masculines in the nom. voc. sing. and nom. acc. plural, the prim. Germ. forms of which were \**wordān*, \**wordō* (§ 62). These regularly became *waúrd*, *waúrda* in Gothic.

NOTE.—On the interchange of *p* (*háubip*) and *d* (*háubidis*, &c.) see § 173.

§ 182. Like *waúrd* are declined a great many Gothic neuter nouns, e. g. *agis* (gen. *agisis*), *fear*; *akran*, *fruit*; *awistr*, *sheepfold*; *barn*, *child*; *blōþ* (gen. *blōþis*), *blood*; *dius* (gen. *diuzis*), *wild beast*; *daúr*, *door*; *eisarn*, *iron*; *gras* (gen. *grasis*), *grass*; *haúrn*, *horn*; *huzd*, *treasure*; *jēr*, *year*; *juk*, *yoke*; *kaúrn*, *corn*; *láun*, *pay*, *reward*; *leik*, *body*, *flesh*; *maúrþr*, *murder*; *riqis* (gen. *riqizis*), *darkness*; *silubr*, *silver*; *skip*, *ship*; *tagl*, *hair*; *tagr*, *tear*. Like *háubþ* are declined *liuhap*, *light*; *witōþ*, *law*.

b. *ja*-stems.

§ 183. Apart from the *-j-* it is necessary in this class of nouns to distinguish between (1) nouns which have a short stem-syllable or a long open stem-syllable and (2) those which have a long closed stem-syllable or when the stem (apart from any prefix) is of more than one syllable. In the former case the gen. sing. regularly ends in *-jis* and in the latter in *-eis*, see §§ 153, 157. This distinction was preserved in the masculines, but in the neuters the original difference was almost entirely obliterated in favour of nouns belonging to (1). The old and the new forms exist side by side in a few words, as gen. *andbahteis*, *gawaírþeis*, beside *andbahtjis*, *gawaírþjis*. Cp. § 153 note.

§ 184.

Masculines.

SING.

Nom.	<i>harjis</i> , <i>army</i>	<i>haírdeis</i> , <i>herdsman</i>
Acc. Voc.	<i>hari</i>	<i>haírdi</i>
Gen.	<i>harjis</i>	<i>haírdeis</i>
Dat.	<i>harja</i>	<i>haírdja</i>

PLUR.

Nom.	<i>harjōs</i>	<i>haírdjōs</i>
Acc.	<i>harjans</i>	<i>haírdjans</i>
Gen.	<i>harjē</i>	<i>haírdjē</i>
Dat.	<i>harjam</i>	<i>haírdjam</i>

The prim. Germ. forms of *harjis* were: Sing. nom. \**harjaz*, acc. \**harjan*, voc. \**harj(e)*, gen. \**harjesa* (with pronominal ending), dat. \**harjē*, -ō (originally instr.); Pl. nom. \**harjōz*, acc. \**harjans*, gen. *harjōn*, dat. \**harjomiz*. All the forms of the sing. except the nom., and all forms of the pl. except the gen., are regularly developed from the corresponding prim. Germ. forms. \**harjaz* became \**haris* (cp. § 155) and then the -j- in the cases where it was regular was extended to the nom. On *harjē*, see § 179.

The prim. Germ. forms of *hárdeis* were: Sing. nom. \**xirdijaz*, acc. \**xirdijan*, voc. \**xirdij(e)*, gen. \**xirdijesa*, dat. \**xirdijē*, -ō; Pl. nom. \**xirdijōz*, acc. \**xirdijanz*, gen. \**xirdijōn*, dat. \**xirdijomiz*. In the nom. acc. voc. sing. the -ij- became ī after the loss of a, -(e), -an, then the ī (written ei) being protected by a consonant remained in the nom., but became shortened in the acc. and voc. (but see § 154). In the gen. sing. -ije- became -iji- and then the j disappeared between vowels; whence *hárdeis*. After the -ij- had become -j- in the dat. sing. and all forms of the pl. the further development of these case endings was the same as that of *harjis* (§ 157).

§ 185. Like *harjis* are declined *andastapjis*, *adversary*; *nipjis*, *kinsman*. Like *hárdeis* are declined *andeis*, *end*; *asneis*, *servant*; *lváiteis*, *wheat*; *lēkeis*, *physician*; *ragineis*, *counsellor*; *sipōneis*, *disciple*; *faúra-maþleis*, *ruler*, *prince*; *bōkareis*, *scribe*; *láisareis*, *teacher*; *mōtareis*, *toll-taker*.

## § 186.

## Neuters.

	SING.	PLUR.
Nom. Acc.	Voc. <i>kuni</i> , <i>race</i>	<i>kunja</i>
	Gen. <i>kunjis</i>	<i>kunjē</i>
	Dat. <i>kunja</i>	<i>kunjam</i>

The nom. acc. sing. and pl. regularly go back to prim. Germ. \**kunjan*, \**kunjō*.

§ 187. Like *kuni* are declined *badi*, *bed*; *fraþi*, *understanding*; *nati*, *net*; *wadi*, *pledge*; *gawi* (gen. *gáuþis*, § 150), *region*, *district*; *hawi* (dat. *háuja*), *hay*; *taui* (gen. *tōþis*, § 81), *deed*, *work*; *andbahti*, *service*; *arbi*, *heritage*; *garūni*, *counsel*; *gawairþi*, *peace*; *kunþi*, *knowledge*; *reiki*, *power*; *þiubi*, *theft*; *ufar-mēli*, *superscription*; *faírguni*, *mountain*; *fastubni*, *observance*; *waldufni*, *power*. See § 183.

## c. wa-stems.

## § 188.

## Masculines.

	SING.	PLUR.
Nom.	<i>þius</i> , <i>servant</i>	<i>þiwōs</i>
Acc.	<i>þiu</i>	<i>þiwans</i>
Gen.	<i>þiwis</i>	<i>þiwē</i>
Dat.	<i>þiwa</i>	<i>þiwam</i>

NOTE.—Of the masculine wa-stems there are only traces extant, viz. the nom. and gen. pl. of \**þius* (§ 150), and the nom. sing. *snáiw*s, *snow*, the acc. sing. of which would be *snáiw*, gen. *snáiwis*, see § 149, (3).

## § 189.

## Neuters.

	SING.	PLUR.
Nom. Acc. Voc.	<i>kniu</i> , <i>knee</i>	<i>kniwa</i>
Gen.	<i>kniwis</i>	<i>kniwē</i>
Dat.	<i>kniwa</i>	<i>kniwam</i>

NOTE.—I. Only plural forms of *kniu* are extant. Like *kniu* is also declined *triu*, *wood* (§ 150).

2. *fraíw*, *seed*; *gáidw* (OE. *gād*), *want*, *lack*; *hláiw*, *grave*; *lēw*, *occasion*; *waurstw*, *work*, retain the *w* in the nom. acc. sing., see § 149, (3), and are declined like *waírd*.

## 2. THE ō-DECLENSION.

§ 190. The ō-declension contains feminine nouns only, and corresponds to the Latin and Greek *ā*-declension, for



which reason it is sometimes called the *ā*-declension. It is divided into pure *ō*-stems, *jō*-stems, and *wō*-stems. The *wō*-stems and also the *jō*-stems with a short radical syllable are declined exactly like the pure *ō*-stems. The remaining *jō*-stems are also declined like the pure *ō*-stems, except that the nom. sing. ends in *-i*.

## § 191.

a. Pure *ō*-stems.

	SING.	PLUR.
Nom. Acc.	<i>giba</i> , <i>gift</i>	<i>gibōs</i>
Gen.	<i>gibōs</i>	<i>gibō</i>
Dat.	<i>gibái</i>	<i>gibōm</i>

The prim. Germ. forms of *giba* were: Sing. nom. \**gebō*; acc. \**gebōn* (cp. Gr. *χώρα*, *land*), gen. \**gebōz*, dat. \**gebai* older \**gebōi* (= Indg. *-āi*, cp. Gr. *θεῖα*, *to a goddess*); Pl. nom. acc. \**gebōz*, gen. \**gebōn*, dat. \**gebōmiz*, from which the corresponding Gothic forms are regularly developed.

§ 192. Like *giba* are declined a very large number of feminine nouns, as *alva*, *river*; *aírpa*, *earth*; *bida*, *request*; *bōka*, *letter*; *bōta*, *advantage*; *kara*, *care*; *fēra*, *country*, *region*; *graba*, *ditch*; *haírda*, *herd*; *lveila*, *time*; *karkara*, *prison*; *láiba*, *remnant*; *mōta*, *custom-house*; *mulda*, *dust*; *nēpla*, *needle*; *rūna*, *mystery*; *razda*, *language*; *sáiwala*, *soul*; *saúrga*, *sorrow*; *stibna*, *voice*; *staua*, *judgment*; *piuda*, *people*; *wamba*, *womb*.

*Wō*-stems—*bandwa*, *sign*, *token*; *fijaþwa* (*fiaþwa*), *hatred*; *frijaþwa* (*friaþwa*), *love*; *nidwa*, *rust*; *triggwa*, *covenant*.

*jō*-stems—with a short radical syllable—*brakja*, *strife*; *halja*, *hell*; *ludja*, *face*; *plapja*, *street*; *sibja*, *relationship*; *sunja*, *truth*; *wrakja*, *persecution*. The nom. sing. had its *-a* either from the pure *ō*-stems or else it was the acc. used for the old nominative. See § 193.

§ 193.

b. jō-stems.

	SING.	PLUR.
Nom.	<i>bandi, band</i>	<i>bandjōs</i>
Acc.	<i>bandja</i>	<i>bandjōs</i>
Gen.	<i>bandjōs</i>	<i>bandjō</i>
Dat.	<i>bandjái</i>	<i>bandjōm</i>

Excepting the nom. sing. the prim. Germ. case endings were the same as those of the pure *ō*-stems. The nom. sing. was \**bandī*, which regularly became *bandi* in Gothic.

§ 194. Like *bandi* are declined *jō*-stems which have a long stem-syllable, and those whose stems are polysyllabic, as *frijōndi*, *friend*; *fráistubni*, *temptation*; *háipi*, *field*; *háiti*, *command*; *mawi* (gen. *máujōs*, § 150), *maiden*; *þiudangardi*, *kingdom*; *þiwi* (gen. *þiujōs*, § 150), *maid-servant*; *þūsundi*, *thousand*; *wasti*, *clothing*; *wundufni*, *wound*.

### 3. THE *i*-DECLENSION.

§ 195. The *i*-declension contains only masculine and feminine nouns, and corresponds to the Lat. and Gr. *i*-declension (nom. Lat. *-is*, Gr. *-is*, acc. *-im*, *-in*). In the parent language the masc. and fem. *i*-stems were declined alike. In Gothic the nom. acc. voc. sing. regularly fell together with the *a*-declension (§ 179), which was the reason why the gen. and dat. sing. and probably also the gen. pl. of the masc. nouns were re-formed after the analogy of the *a*-declension.

§ 196.

a. Masculines.

	SING.	PLUR.
Nom.	<i>gasts, guest</i>	<i>gasteis</i>
Voc.	<i>gast</i>	
Acc.	<i>gast</i>	<i>gastins</i>
Gen.	<i>gastis</i>	<i>gastē</i>
Dat.	<i>gasta</i>	<i>gastim</i>

On the pl. forms see § 198.

NOTE.—1. On nom. forms like *drus, fall, baúr, child, son*, gen. *drusis, baúris*, see § 175. On the nom. sing. *náus, corpse*, beside nom. pl. *naweis*, see § 150.

2. The endings of the whole of the singular and of the gen. plural being the same as those of the *a*-declension, it can only be decided by aid of comparison with the other Germanic languages, whether a noun, whose pl. nom. dat. or acc. is not extant, belongs to this or to the *a*-declension. Thus the mutated vowel in OE. *cyme, coming*; dryre, *fall*, shows that Goth. *qums, drus* belong to the *i*-declension.

§ 197. Like *gasts* are declined *arms, arm*; *balgs, wine-skin*; *barms, bosom, lap*; *brūpfaps* (gen. *-fadis*, § 173), *bridegroom*; *gards, house*; *hups, hip*; *láists, track*; *mats, meat*; *muns, thought*; *saggws, song*; *sáíws, sea*; *sáups* (gen. *sáudis*, § 173), *sacrifice*; *staps* (gen. *stadis*, § 173), *place*; *striks, stroke*; *plaúhs, flight*.

## § 198.

## b. Feminines.

	SING.	PLUR.
Nom.	<i>ansts, favour</i>	<i>ansteis</i>
Voc.	<i>anst</i>	
Acc.	<i>anst</i>	<i>anstins</i>
Gen.	<i>anstáis</i>	<i>anstē</i>
Dat.	<i>anstái</i>	<i>anstim</i>

The prim. Germ. forms of *ansts* were: Sing. nom. *\*anstiz*, acc. *\*anstin*, voc. *\*ansti*, gen. *\*anstaiz* (= Indg. *-eīs, -oīs*), dat. *\*anstēi* (originally the loc. ending); Pl. nom. *\*anstiz* (older *-ijiz* = Indg. *-ejes*, cp. Skr. *tráyas*, Gr. *τρεις* from *\*tré(j)es, three*); acc. *\*anstinz*, gen. *\*ansti(j)ōn*, dat. *\*anstimiz*, from which the Gothic forms are regularly developed except the gen. pl. which was formed direct from *anst-* + the gen. pl. ending *-ē*, see §§ 87, 179.

NOTE.—On forms like nom. *usstass*, gen. *usstassáis, resurrection*, see § 175.

§ 199. Like *ansts* are declined a great many feminine nouns, as *áihts, property*; *arbáips* (gen. *arbáidáis*), *labour*;

asans, *harvest*; anabūsns (anabusns?), *command*; anda-  
hafts, *answer*; dáils, *portion*; dēps (gen. dēdáis), *deed*;  
fadreins, *family*; fahēps (gen. fahēdáis), *joy*; fralusts,  
*loss*; frawaúrhts, *sin*; gabaúrps, *birth*; gahugds, *thought*;  
gakusts, *test*; gamunds, *remembrance*; ganists, *salvation*;  
gaqumps, *assembly*; garuns, *market-place*; gaskafts, *crea-  
tion*; gataúrps, *destruction*; haúrds, *door*; lists, *craftiness*;  
missadēps (-dēds), *misdeed*; magaþs, *maid*; mahts, *power*;  
manasēps (gen. -sēdáis), *world*; mikildūps, *greatness*;  
náups, *need*; qēns, *woman*; saúhts, *sickness*; siuns, *sight*;  
slaúhts, *slaughter*; sōkns, *search*; táikns, *token*; þaúrfts,  
*need*; urrists, *resurrection*; wēns, *hope*; waúrts, *root*;  
wrōhs, *accusation*.

NOTE.—háims, *village*, is declined like ansts in the singular,  
but like giba (§ 191) in the plural.

§ 200. In the same manner are also declined the abstract  
nouns formed from weak verbs of the second and third con-  
jugation; as lapōns, *invitation*, inf. lapōn, *to invite*; mitōns,  
*a thought*, inf. mitōn, *to think over*; salbōns, *ointment*, inf.  
salbōn, *to anoint*; sunjōns, *a verifying*, inf. sunjōn, *to  
verify*; bauáins, *dwelling*, inf. bauan, *to inhabit*; libáins,  
*life*, inf. liban, *to live*; puláins, *sufferance*, inf. pulan, *to  
suffer*. Abstract nouns formed from weak verbs of the first  
conjugation are also declined in the same manner except  
that the nom. and gen. plural are like those of the ō-  
declension (§ 191), thus láiseins, *doctrine*, gen. láiseináis, but  
nom. gen. pl. láiseinōs, láiseinō; other examples are  
galáubeins, *faith*, inf. galáubjan, *to believe*; dáupeins,  
*baptism*, inf. dáuþjan, *to baptize*; naseins, *salvation*, inf.  
nasjan, *to save*. See § 153 note.

#### 4. THE U-DECLENSION.

§ 201. The u-declension comprises masculine, feminine  
and neuter nouns, and corresponds to the Lat. and Gr.

u-declension (nom. masc. and fem. Lat. -us, Gr. -us, acc. -um, -ur; neut. nom. acc. -ū, -u, -v).

§ 202. a. Masculines and Feminines.

SING.

Nom. sunus (masc.), son	handus (fem.), hand
Voc. Acc. sunu	handu
Gen. sunáus	handáus
Dat. sunáu	handáu

PLUR.

Nom. sunjus	handjus
Acc. sununs	handuns
Gen. suniwē	handiwē
Dat. sunum	handum

NOTE.—The above are the regular endings, but in a few instances the singular áu- and u-endings have been confused by later scribes, e.g. nom. sunáus beside sunus, dat. sunu beside sunáu, voc. sunáu (frequently) beside sunu.

The prim. Germ. forms of sunus were: Sing. nom. \*sunuz, acc. \*sunun, voc. \*sunu and \*sunau (= Indg. -ou, cp. Lith. sūnaũ, gen. \*sunauz (= Indg. -eūs, oūs, cp. Lith. sūnaūs), dat. \*sunēu (originally loc.); Pl. nom. \*suniwiz (= Indg. -ewes, cp. Gr. Ionic πῆχες from \*πῆχε<sup>ς</sup>es, *fore-arms*); acc. \*sununz, gen. \*suniwōn (= Indg. -ewōm, cp. Gr. πῆχεων from \*πῆχε<sup>ων</sup>), dat. \*sunumiz, from which the Gothic forms are all regularly developed except the -ē in the gen. plural, see § 179. The fluctuation between sunu and sunáu in the voc. sing. may be due to the old double forms. In the nom. pl. \*suniwiz became \*suniuz and then sunjus (§ 150 note).

§ 203. Similarly are declined the following masculine nouns and a few others: áirus, *messenger*; asilus, *ass*; dáupus, *death*; fairkrus, *world*; fōtus, *foot*; hūhrus, *hunger*; haírus, *sword*; hliftus, *thief*; ibnassus, *evenness*; kustus, *test*; lipus, *limb*; luftus, *air*; lustus, *desire*; magus,

boy; sakkus, sackcloth; sidus, custom; skadus, shadow; skildus, shield; tunpus, tooth; þaurnus, thorn; piudinassus, kingdom; wiþrus, lamb; wulpus, glory; wintrus, winter.

§ 204. Besides handus also the three feminine nouns asilus, she-ass; kinnus, cheek; waddjus, wall.

#### b. Neuters.

§ 205. Of the neuter u-stems only a few traces are extant in Gothic. No plural forms occur.

Nom. Acc. faíhu, cattle

Gen. faíháus

Dat. faíháu

NOTE.—The gen. faíháus does not occur, but it can be inferred from filáus, the adverbial gen. of filu, much. gáiru (nom. sing.), goad, and sihu (acc. sing.), victory, occur only once, and as glosses; the latter is probably miswritten for sigu, which would then presuppose a masc. form \*sigus = OHG. sigu, otherwise we should expect saíhu (§ 69). The acc. form leiþu, strong drink, probably also belongs here, since it is neuter in all the other old Germanic languages.

The nom. acc. ended in the parent language in -u which regularly remained in Gothic (§ 88).

#### B. WEAK DECLENSION (u-STEMS).

§ 206. In the parent language the nom. sing. ended partly in -ēn, -ōn, and partly in -ē, -ō. The reason for this difference is unknown. The various Indg. languages generalized one or other of the two forms in prehistoric times, as in Gr. nom. ποιμήν, shepherd; ἡγεμών, leader; acc. ποιμένα, ἡγεμόνα, beside nom. Skr. rājā, king; Lat. homo, man; sermo, discourse; acc. rājānam, hominem, sermōnem. In prim. Germanic the two forms existed side by side, as in Goth. hana from -ēn, -ōn (§ 87, 1), beside tuggō, haírtō from -ō (§ 89). In Goth. the -ō became

restricted to the feminine and neuter, whereas in the West Germanic languages it became restricted to the masculine, as OE. *guma*, OS. *gumo*, OHG. *gomo*, *man*, from *-ō*, beside OE. *tunge*, OS. *tunga*, OHG. *zunga*, *tongue*; OE. *ēage*, OS. *ōga*, OHG. *ouga*, *eye*, from *-ōn*.

In the inflected forms the stem-endings had originally the following phases of ablaut: acc. sing. and nom. pl. *-on*, loc. sing. *-en*, gen. dat. sing. and acc. gen. pl. consonantal *-n*, dat. and loc. pl. vocalic *-n*. These distinctions were not faithfully preserved in the historic period of any of the Indg. languages. Owing to levelling out in various directions the different stem-endings were extended to cases to which they did not originally belong. Thus in Gothic the *-an* in the nom. pl. *hanans* from prim. Germ. *\*xananiz* was extended to the gen. The old form is still found in *ab-n-ē*, *of fathers*; *aúhs-n-ē*, *of oxen*; *man-n-ē*, *of men*. In *tuggō* the *ō* of the nom. sing. was extended to the other cases. And similarly in OE. the *-an* of the acc. sing. of *guma*, *man*; *tunge*, *tongue*, was extended to the gen. and dat., so that all three cases became the same: *guman*, *tungan*.

The masc. and fem. *n*-stems were originally declined alike, as in Latin, Greek and Sanskrit, but already in the prehistoric period of the Germanic languages they became differentiated in some of the cases by partly generalizing one or other of the forms. Thus, as we have seen above, the nom. sing. originally ended in *-ō* or *-ōn* in both genders, Gothic restricted *-ō* to the feminine and *-ōn* to the masculine, but in the West Germanic languages the reverse took place. In the feminine Gothic O.Icel. OS. and OHG. levelled out the original long vowel of the nom. sing. into the oblique cases, whereas OE. had the same forms as the masculine except in the nom. sing. *tunge* from prim. Germanic *-ōn*.

From a morphological point of view the *n*-stems should

be divided into *-an*, *-jan*, and *-wan* stems, but in Gothic as in the other Germanic languages all three classes were declined alike.

## § 207.

## a. Masculines.

SING.	PLUR.
Nom. <i>hana</i> , <i>cock</i>	<i>hanans</i>
Acc. <i>hanan</i>	<i>hanans</i>
Gen. <i>hanins</i>	<i>hananē</i>
Dat. <i>hanin</i>	<i>hanam</i>

The prim. Germanic forms of *hana* were: Sing. nom. \**hanēn* or *-ōn* (cp. Gr. ποιμήν, *shepherd*; ἡγεμόν, *leader*), acc. \**hananun* (cp. Gr. ἡγεμόνα), gen. \**hanenaz* or \**haniniz* (cp. Gr. ποιμένος), dat. (originally loc.) \**hanini* (cp. Gr. ποιμένι); Pl. nom. \**hananiz* (cp. Gr. ἡγεμόνες), acc. \**hananunz* older \**hannunz* (cp. Gr. ἡγεμόνας, *kúvas* = Indg. \**kun-ns* (§§ 53-4), *dogs*), gen. \**hannōn* (cp. Goth. aúlsn-ē, OE. *oxn-a*, *of oxen*, Gr. κυν-ων, *of dogs*), dat. \**hanunmiz*. The Gothic cases of the sing. and the nom. pl. are regularly developed from the corresponding prim. Germanic forms. The acc. pl. *hanans* is the nom. used for the accusative. \**hannōn* would have become \**hannō*; *hananē* had the second *-an-* from the nom. pl., and the *-ē* is of the same unknown origin as in *dagē* (§ 179). The dat. pl. was formed direct from *han-+am*, the ending of the *a*-stems.

§ 208. Like *hana* are declined a great number of weak masculines; as *aha*, *mind*; *ahma*, *spirit*; *atta*, *father*; *brunna*, *well*, *spring*; *blōma*, *flower*; *fana*, *bit of cloth*; *galga*, *cross*, *gallows*; *gajuka*, *companion*; *garda*, *fold*; *gataúra*, *tear*, *rent*; *guma*, *man*; *hiuhma*, *crowd*; *hliuma*, *hearing*; *liuta*, *hypocrite*; *lukarnastapa*, *candlestick*; *magula*, *little boy*; *malma*, *sand*; *mēna*, *moon*; *nōta*, *stern of a ship*; *nuta*, *fisherman*; *skula*, *debtor*; *smakka*, *fig*; *snaga*, *garment*; *swaíhra*, *father-in-law*; *staua*, *judge*; *weiha*, *priest*.



arbi-numja, *heir*; arbja, *heir*; báurgja, *citizen*; bandja, *prisoner*; fáura-gaggja, *governor*; fiskja, *fisher*; fráuja, *master*; gasinþja, *companion*; gudja, *priest*; haúrnja, *horn-blower*; nēlvundja, *neighbour*; swiglja, *piper*; timrja, *carpenter*; wardja, *guard*; wilja, *will*. See § 153 note.

gawaúrstwa, *fellow-worker*; skuggwa, *mirror*; sparwa, *sparrow*.

NOTE.—aba, *man*, has in the gen. pl. abnē, dat. pl. abnam; and aúhsa, *ox*, has in the gen. pl. aúhsnē. See § 206.

§ 209.	SING.	PLUR.
Nom.	manna, <i>man</i>	mans, mannans
Acc.	mannan	mans, mannans
Gen.	mans	mannē
Dat.	mann	mannam

manna generalized the weak stem-form man-n- which originally belonged only to the gen. dat. sing. and to all forms of the pl. except the nom. (§ 206), cp. the similar levelling in Latin in caro, *flesh*, acc. carnem, gen. carnis, dat. carnī, nom. pl. carnēs, beside homo, *man*, hominem, hominis, hominī, nom. pl. hominēs. Sing. nom. manna for \*mana; acc. mannan for \*manan; gen. mans from \*man-n-iz, for \*manins, dat. mann from \*manni, for \*manin; Pl. nom. mannans for \*manans from \*mananiz, mans from \*man-n-iz, gen. mannē like aúhsnē (§ 206), dat. mannam formed like han-am (§ 207). The acc. pl. is the nom. used for the accusative. In the gen. sing. and nom. acc. pl. the -nnz was simplified to -ns after the loss of the -i- (§ 153 note).

#### § 210. b. Feminines.

##### SING.

Nom.	tuggō, <i>tongue</i>	managei, <i>multitude</i>
Acc.	tuggōn	managein
Gen.	tuggōns	manageins
Dat.	tuggōn	managein

## PLUR.

Nom. Acc. tuggōns	manageins
Gen. tuggōnō	manageinō
Dat. tuggōm	manageim

The fem. *n*-stems were originally declined like the masculine. As has been pointed out in § 206 the *-ō* of the nom. *tuggō* was levelled out into the oblique cases just as in Lat. *sermo*, *discourse*, acc. *sermōnem*, gen. *sermōnis*, dat. *sermōnī*, abl. *sermōne*; Pl. nom. acc. *sermōnēs*, gen. *sermōnum*, dat. abl. *sermōnibus*. The *-ō* in the gen. pl. regularly goes back to prim. Germanic *-ōn* (§ 87, (1)). The dat. pl. was formed direct from *tugg- + ōm*, the ending of the *ō*-stems (§ 191).

The *īn*-stems had *-īn* in all forms of the sing. and pl. already in prim. Germanic, as Sing. nom. *\*managīn*, acc. *\*managīnun*; gen. *\*managīnaz*, or *-iz*, dat. *\*managīni*; Pl. nom. *\*managīniz*, acc. *\*managīnunz*, gen. *\*managīnōn*, dat. *\*managīnmiz*, from which the Gothic forms, except the nom. sing. and acc. dat. plural, were regularly developed. The regular nom. sing. would be *\*managi* (§ 87, (1)). *managei* was a new formation with *-ei* from the oblique cases. The acc. pl. *manageins* is the nom. used for the accusative (cp. § 207). The dat. pl. *manageim* was a new formation similar to *hanam*, *tuggōm*. On the origin of this declension, see Brugmann's *Grundriss*, vol. II (second ed.), pp. 312-18.

§ 211. Like *tuggō* are declined a large number of nouns, as *aglō*, *anguish*; *azgō*, *ash*; *brinnō*, *fever*; *driusō*, *slope*; *fullō*, *fulness*; *gajukō*, *parable*; *kalbō*, *calf*; *mawilō*, *young maiden*; *mizdō*, *reward*; *qinō*, *woman*; *stairnō*, *star*; *swaihrō*, *mother-in-law*; *pāhō*, *clay*; *peilvō*, *thunder*.

*arbjō*, *heiress*; *brunjō*, *breast-plate*; *gatimrjō*, *building*; *hēpjō*, *chamber*; *nipjō*, *female cousin*; *rajjō*, *account*; *sakjō*, *strife*.

*gatwō*, *street*; *ūhtwō*, *early morn*; *wahtwō*, *watch*.

§ 212. Like *managei* are declined a large number of nouns, most of which are formed from adjectives, as *agláiþei*, *lasciviousness*; *áiþei*, *mother*; *áudagei*, *blessedness*; *báitrei*, *bitterness*; *balþei*, *boldness*; *baírhtei*, *brightness*; *bleiþei*, *mercy*; *diuþei*, *depth*; *drugkanei*, *drunkenness*; *fróðei*, *understanding*; *gagudei*, *piety*; *garaiþtei*, *righteousness*; *háuhhaírtei*, *pride*; *hlūtrei*, *purity*; *kilþei*, *womb*; *liutei*, *deceit*; *marei*, *sea*; *mikilei*, *greatness*; *þramstei*, *locust*; *þaúrstei*, *thirst*.

§ 213.

c. Neuters.

	SING.	PLUR.
Nom. Acc.	haírtō, <i>heart</i>	haírtōna
Gen.	haírtins	haírtanē
Dat.	haírtin	haírtam

The neuter *n*-stems had originally the same endings as the masc. and fem. except in the acc. sing. and nom. acc. plural. Nom. acc. sing. *haírtō* from \**χertō* (§ 206). The nom. acc. pl. had *-ōnə* in the Indg. parent language. This was changed in prim. Germanic into *-ōnō* with *-ō* from the neut. *a*-stems (§ 181). *-ōnō* regularly became *-ōna* in Gothic. The dat. pl. *haírtam* was formed in the same manner as *hanam* (§ 207).

§ 214. Like *haírtō* are declined the following nouns:—*áugō*, *eye*; *áusō*, *ear*; *áugadaúrō*, *window*; *barnilō*, *little child*; *kaúrnō*, *corn*; *sigljō*, *seal*; *þaírkō*, *hole*.

NOTE.—*watō*, *water*, has in the dat. pl. *watnam*, and *namō*, *name*, has in the nom. acc. pl. *namna*; other plural cases of these two words are not extant.

## C. MINOR DECLENSIONS.

§ 215.

I. Stems in *-r*.

	SING.	PLUR.
Nom.	brōþar, <i>brother</i>	brōþrjus
Acc.	brōþar	brōþrun
Gen.	brōþrs	brōþrē
Dat.	brōþr	brōþrum

In the parent language the words for *father*, *mother* and *daughter* had in the sing. nom. *-tēr*, acc. loc. *-ter*, voc. *-ter*, gen. dat. *-tr* (with consonantal *r*), Pl. nom. *-ter*, acc. *-tr* (with consonantal *r*), dat. loc. *-tr* (with vocalic *r*), cp. § 206. The word for *brother* had sing. nom. *-tōr* or *-tēr*, and the word for *sister* *-ōr* (see § 147) with short *-or* or loss of *-o* in the other cases just as in *-tēr*, *-ter*, *-tr*. In Goth. *-e*, *-o* regularly became *-a* before the following *-r* (cp. §§ 39 note, 106). The prim. Germ. forms of *brōþar* were: Sing. nom. *\*brōþōr*, or *-ēr* (cp. Gr. Dor. φράτωρ, φράτηρ, *member of a clan*, πατήρ, *father*), acc. *\*brōþarun*, or *-erun* (cp. φράτορα, φράτερα), voc. *\*brōþar*, or *-er* (cp. φράτορ, φράτερ), gen. *\*brōþraz*, or *-iz* (cp. πατρός, Lat. *patris*), dat. *\*brōþri* (cp. πατρί); Pl. nom. *\*brōþariz*, or *-iriz* (cp. φράτορες, πατέρες), acc. *\*brōþrunz*, gen. *\*brōþrōn* (cp. πατρῶν), dat. *\*brōþrumiz*; from which all the Gothic forms are regularly developed except the nom. sing. and the nom. and gen. plural. The nom. sing. is the acc. or voc. used for the nominative. The ending *-ōr*, *-ēr* would not have become *-ar* in Gothic, see § 89 note. The nom. pl. was formed after the analogy of *sunjus* (§ 202) owing to the acc. and dat. pl. regularly falling together in both declensions. On the *-ē* in *brōþrē* see § 179.

§ 216. In the same manner are declined:—*daúhtar*, *daughter*; *swistar* (§ 147), *sister*. The word *fadar*, *father*, only occurs once, and that in the voc. or nom. sing. *\*mōdar*, *mother*, does not occur at all, instead of which *áiþei* (§ 212) is used.

## 2. Stems in *-nd*.

§ 217. The nouns of this declension are old present participles, like Lat. *ferēns*, *bearing*, gen. *ferentis*, and originally had the same case endings as the other consonantal stems. But in Gothic as in the other Germanic languages they underwent various new formations. The

nom. sing. was a new formation with *-d-* from the inflected forms, cp. Lat. *ferēns* from \**ferenss* older \**ferents* (§ 138); acc. *frijōnd* from \**frijōndun*, dat. *frijōnd* from \**frijōndi*; nom. pl. *frijōnds* from \**frijōndiz*, which was also used for the accusative. The gen. sing. and gen. dat. pl. were formed after the analogy of the *a*-stems (§ 179). For the declension of the present participles in Gothic, see § 239.

	SING.	PLUR.
Nom.	<i>frijōnds, friend</i>	<i>frijōnds</i>
Voc. Acc.	<i>frijōnd</i>	<i>frijōnds</i>
Gen.	<i>frijōndis</i>	<i>frijōndē</i>
Dat.	<i>frijōnd</i>	<i>frijōndam</i>

§ 218. In like manner are inflected the extant forms of *allwaldands, the Almighty*; *bisitands, neighbour*; *dáupjands, baptizer*; *fráujinōnds, ruler*; *fjands, enemy*; *fraweetands, avenger*; *gibands, giver*; *mērjands, proclaimer*; *midumōnds, mediator*; *nasjands, saviour*; *talzjands, teacher*.

### 3. Masculines.

§ 219. Of the masculines belonging here we have only traces, as sing. nom. *mēnōps, month*, gen. *mēnōps* (or *mēnōpis*?), dat. *mēnōþ*, pl. nom. acc. *mēnōps*, dat. *mēnōþum*; sing. nom. *reiks, ruler*, gen. *reikis*, dat. *reik*, pl. nom. acc. *reiks*, gen. *reikē*, dat. *reikam*; sing. nom. *weitwōds, witness*, acc. *weitwōd*, pl. nom. *weitwōds*, gen. *weitwōdē*.

§ 220.

### 4. Feminines.

	SING.	PLUR.
Nom.	<i>baúrgs, city</i>	<i>baúrgs</i>
Acc.	<i>baúrg</i>	<i>baúrgs</i>
Gen.	<i>baúrgs</i>	<i>baúrgē</i>
Dat.	<i>baúrg</i>	<i>baúrgim</i>

The prim. Germ. forms of *baúrgs* were: Sing. nom. \**burxs* (§ 138), acc. \**burgun*, gen. \**burgaz* or *-iz*, dat. \**burgi*; Pl. nom. \**burgiz*, acc. \**burgunz*, gen. \**burgōn*, dat. \**burgumiz*, from which are regularly developed the gen. dat. sing. and nom. plural (but see § 169). Nom. sing. *baúrgs* for \**baúrhs* with *g* from the other cases. The acc. pl. is the nom. used for the accusative. The acc. sing. and gen. and dat. pl. were formed after the analogy of the *i*-stems (§ 198). The regular forms would have been \**baúrgu*, \**baúrgō*, \**baúrgum*.

§ 221. In the same manner are declined:—*alhs*, *temple*; *brusts*, *breast*; *dulps*, *feast*; *miluks*, *milk*; *mitaps* (gen. *mitads*), *measure*; *nahts*, *night*, but dat. pl. *nahtam*, formed after the analogy of *dagam* (§ 179); *spaurds*, *racecourse*; *waihts*, *thing*.

NOTE.—*dulps* and *waihts* are also declined according to the *i*-declension (§ 198).

### 5. Neuters.

§ 222. Sing. nom. acc. *fōn*, *fire*, gen. *funins*, dat. *funin*. No plural forms occur.

## CHAPTER XI

### ADJECTIVES

#### THE DECLENSION OF ADJECTIVES.

§ 223. In the parent Indg. language nouns and adjectives were declined alike without any distinction in endings, as in Latin, Greek, and Sanskrit. What is called the uninflected form of adjectives in the Germanic languages is a remnant of the time when nouns and adjectives were declined alike. But already in Indo-Germanic the pronominal adjectives had partly nominal and partly pronominal endings as in Sanskrit. In prim. Germanic the

endings of the pronominal adjectives were extended to all adjectives. These remarks apply to what is called in the Germanic languages the strong declension of adjectives.

The so-called weak declension of adjectives is a special Germanic formation by means of the suffixes *-en-*, *-on-*, which were originally used to form nomina agentis, and attributive nouns, as Lat. *edō* (gen. *edōnis*), *glutton*, Goth. *staua*, *judge*, *wardja*, *guard*, *watchman*, gen. *stauins*, *wardjins*; Lat. adjectives *catus*, *sly*, *cunning*, *rūfus*, *red*, *red-haired*, *silus*, *pug-nosed*, beside the proper names *Catō* (gen. *Catōnis*), lit. *the sly one*, *Rufō*, *the red-haired man*, *Silō*, *the pug-nosed man*; and similarly in Gothic *blinds*, *blind*, *liuts*, *hypocritical*, *deceitful*, *weihs*, *holy*, beside *blinda*, *blind man*, *liuta*, *hypocrite*, *weiha*, *priest*, lit. *holy one*. Such nouns came to be used attributively at an early period, and then later as adjectives. And already in prim. Germanic this weak declension became the rule when the adjective followed the definite article, as *ahma sa weiha*, lit. *ghost the holy one*; OE. *Wulfmær se geonga*, *Wulfmær the Young*, OHG. *Ludowig ther snello*, *Ludwig the Brave*, cp. NHG. *Karl der Grosse*. At a later period, but still in prim. Germanic, the two kinds of adjectives—strong and weak—became differentiated in use. When the one and when the other form was used in Gothic is a question of syntax (§ 430). It should be noted that there were also adjectival *n*-stems in the parent Indg. language, but that they did not have vocalic stems beside them as is the case in the Germanic languages.

§ 224. In Gothic the adjectives are declined as strong or weak (§ 430). They have three genders and the same cases as nouns.

#### A. THE STRONG DECLENSION.

§ 225. The strong declension contains *a*-stems, *i*-stems, and *u*-stems. The case endings are partly nominal and

partly pronominal, the latter are printed in italics. The nominal endings have already been explained in the vocalic declension of nouns. The pronominal endings will be explained in § 265.

### a-stems.

§ 226. The a-stems are sub-divided into pure a-stems, ja-stems, and wa-stems. The nominal endings of the pure a-stems for the three genders are the same as those of dags (§ 179), waúrd (§ 181), giba (§ 191).

### Pure a-stems.

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	blinds, <i>blind</i>	blind, <i>blindata</i>	blinda
Acc.	blindana	blind, <i>blindata</i>	blinda
Gen.	blindis	blindis	blindáizōs
Dat.	blindamma	blindamma	blindái
	PLUR.		
Nom.	blindái	blinda	blindōs
Acc.	blindans	blinda	blindōs
Gen.	blindáizē	blindáizē	blindáizō
Dat.	blindáim	blindáim	blindáim

NOTE.—On adjectives like láus, *empty* (gen. láusis); gaqiss, *consenting* (gen. gaqissis), see § 175; gōps (gen. gōdis), *good*, see § 173; liufs (gen. liubis), *dear*, see § 161.

§ 227. Like blinds are declined by far the greater majority of Gothic adjectives. Examples are áiweins, *eternal*; áirpeins, *earthly*; alls, *all*; arms, *poor*; áudags, *blessed*; báirhts, *bright*; báitrs, *bitter*; barnisks, *childish*; diups, *deep*; dumbs, *dumb*; dwals, *foolish*; fagrs, *beautiful*; frōps (gen. frōdis), *wise*; fulgins, *hidden*; fulls, *full*; galeiks, *like*; gáurs, *sad*; gōps (gen. gōdis), *good*; grēdags, *hungry*; gulpeins, *golden*; háils, *whole*; halts, *lame*; handugs, *wise*; hlūtrs, *pure*; hulps, *gracious*; ibns, *even*;



endings of the pronominal adjectives were extended to all adjectives. These remarks apply to what is called in the Germanic languages the strong declension of adjectives.

The so-called weak declension of adjectives is a special Germanic formation by means of the suffixes *-en-*, *-on-*, which were originally used to form nomina agentis, and attributive nouns, as Lat. *edō* (gen. *edōnis*), *glutton*, Goth. *staua*, *judge*, *wardja*, *guard*, *watchman*, gen. *stauins*, *wardjins*; Lat. adjectives *catus*, *sly*, *cunning*, *rūfus*, *red*, *red-haired*, *silus*, *pug-nosed*, beside the proper names *Catō* (gen. *Catōnis*), lit. *the sly one*, *Rufō*, *the red-haired man*, *Silō*, *the pug-nosed man*; and similarly in Gothic *blinds*, *blind*, *liuts*, *hypocritical*, *deceitful*, *weihs*, *holy*, beside *blinda*, *blind man*, *liuta*, *hypocrite*, *weiha*, *priest*, lit. *holy one*. Such nouns came to be used attributively at an early period, and then later as adjectives. And already in prim. Germanic this weak declension became the rule when the adjective followed the definite article, as *ahma sa weiha*, lit. *ghost the holy one*; OE. *Wulfmār se geonga*, *Wulfmār the Young*, OHG. *Ludowig ther snello*, *Ludwig the Brave*, cp. NHG. *Karl der Grosse*. At a later period, but still in prim. Germanic, the two kinds of adjectives—strong and weak—became differentiated in use. When the one and when the other form was used in Gothic is a question of syntax (§ 430). It should be noted that there were also adjectival *n*-stems in the parent Indg. language, but that they did not have vocalic stems beside them as is the case in the Germanic languages.

§ 224. In Gothic the adjectives are declined as strong or weak (§ 430). They have three genders and the same cases as nouns.

#### A. THE STRONG DECLENSION.

§ 225. The strong declension contains *a*-stems, *i*-stems, and *u*-stems. The case endings are partly nominal and

partly pronominal, the latter are printed in italics. The nominal endings have already been explained in the vocalic declension of nouns. The pronominal endings will be explained in § 265.

#### a-stems.

§ 226. The a-stems are sub-divided into pure a-stems, ja-stems, and wa-stems. The nominal endings of the pure a-stems for the three genders are the same as those of dags (§ 179), waúrd (§ 181), giba (§ 191).

#### Pure a-stems.

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	blinds, <i>blind</i>	blind, <i>blindata</i>	blinda
Acc.	blindana	blind, <i>blindata</i>	blinda
Gen.	blindis	blindis	blindáizōs
Dat.	blindamma	blindamma	blindái
	PLUR.		
Nom.	blindái	blinda	blindōs
Acc.	blindans	blinda	blindōs
Gen.	blindáizē	blindáizē	blindáizō
Dat.	blindáim	blindáim	blindáim

NOTE.—On adjectives like láus, *empty* (gen. láusis) ; gaqiss, *consenting* (gen. gaqissis), see § 175 ; gōps (gen. gōdis), *good*, see § 173 ; liufs (gen. liubis), *dear*, see § 161.

§ 227. Like blinds are declined by far the greater majority of Gothic adjectives. Examples are áiweins, *eternal* ; árpeins, *earthly* ; alls, *all* ; arms, *poor* ; áudags, *blessed* ; baírhts, *bright* ; báitrs, *bitter* ; barnisks, *childish* ; diups, *deep* ; dumbs, *dumb* ; dwals, *foolish* ; fagrs, *beautiful* ; frōps (gen. frōdis), *wise* ; fulgins, *hidden* ; fulls, *full* ; galeiks, *like* ; gáurs, *sad* ; gōps (gen. gōdis), *good* ; grēdags, *hungry* ; gulpeins, *golden* ; háils, *whole* ; halts, *lame* ; handugs, *wise* ; hlútrs, *pure* ; hulps, *gracious* ; ibns, *even* ;

juggs, *young*; kalds, *cold*; laggs, *long*; lats, *slothful*; leitils, *little*; liufs (gen. liubis), *dear*; mahts, *possible*; mahteigs, *mighty*; manags, *much*; mikils, *great*; mōdags, *angry*; rahts, *right*; saþs (gen. sadis), *full*; sineigs, *old*; siuks, *sick*; smals, *small*; snutrs, *wise*; swarts, *black*; swērs, *honoured*; swinþs, *strong*; tilts, *fit*; ubils, *evil*; unweis, *unlearned*; waírþs, *worthy*; weihs, *holy*.

### ja-stems.

§ 228. The ja-stems are divided into two classes like the corresponding declension of nouns (§ 183): (1) ja-stems with a short radical syllable, and those whose stems end in a vowel; (2) ja-stems with a long stem-syllable. The latter only differ from the former in the singular. The nominal endings of (1) are the same as those of *harjis* (§ 184), *kuni* (§ 186), *giba* (§ 191); and of (2) *haírdeis* (§ 184), *kuni* (§ 186), *bandi* (§ 193).

### SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	midjis, <i>middle</i>	midi, midjata	midja
Acc.	midjana	midi, midjata	midja
Gen.	midjis	midjis	midjáizōs
Dat.	midjamma	midjamma	midjái

### PLUR.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	midjái	midja	midjōs
Acc.	midjans	midja	midjōs
Gen.	midjáizē	midjáizē	midjáizō
Dat.	midjáim	midjáim	midjáim

§ 229. Like *midjis* are declined *aljis*, *other*; *gawiljis*, *willing*; *sunjis*, *true*; *unsibjis*, *lawless*; *fullatōjis*, *perfect*; *niujis*, *new*; *ubiltōjis*, *evil-doing*. *Frija*, *free*, has in the nom. sing. masc. *freis* (§ 153).

## § 230.

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	wilpeis, <i>wild</i>	wilpi, wilpjata	wilpi
Acc.	wilpjana	wilpi, wilpjata	wilpja
Gen.	wilpeis	wilpeis (or -jis ?)	wilpjáizōs
Dat.	wilpjamma	wilpjamma	wilpjái

NOTE.—The gen. sing. of an adjective belonging to this class is not extant.

§ 231. Like *wilpeis* are declined *airzeis*, *astray*; *alpeis*, *old*; *fairneis*, *old*; *wōpeis*, *sweet*.

## wa-stems.

§ 232. The *wa*-stems are declined like the pure *a*-stems. Only a very few adjectives of this class are extant in Gothic: *triggws*, *true*; *lasiws*, *weak*, the regular form of which would be \**lasius* (§ 150), occurs once only, and that in the nom. sing. masc. The nom. singular forms \**qius*, *alive*, pl. *qiwái*; \**fāus*, *little*, pl. *fawái*; \**usskáus*, *vigilant*, pl. *usskawái*, do not occur. See §§ 149, 150.

## i-stems.

§ 233. With the exception of the nom. sing. all genders, the acc. sing. neut., and the gen. sing. masc. and neut., all the forms went over into the *ja*-declension with the same endings as *midjis* (§ 228). Nom. sing. *hráins* like *gasts* (§ 196), *ansts* (§ 198); gen. sing. *hráinis* like *gastis*; nom. acc. sing. neut. *hráin* from prim. Germ. \**χraini*, cp. OE. *bryce* (neut.) from \**bruki*, *brittle*; Gr. *ἰσχυρῆς*, *skilful*. The gen. sing. fem. of an adjective of this class is not extant; nor is the *-ata* form of the nom. acc. sing. neuter.

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	hráins, <i>clean</i>	hráin	hráins
Acc.	hráinjana	hráin	hráinja
Gen.	hráinis	hráinis	*hráinjáizōs
Dat.	hráinjamma	hráinjamma	hráinjái

## PLUR.

Nom.	hráinjái	hráinja	hráinjōs
Acc.	hráinjans	hráinja	hráinjōs
Gen.	hráinjáizē	hráinjáizē	hráinjáizō
Dat.	hráinjáim	hráinjáim	hráinjáim

§ 234. Like *hráins* are declined *analáugns*, *hidden*; *anasíuns*, *visible*; *andanēms*, *pleasant*; *áups*, *desert*; *brúks*, *useful*; *gafáurs*, *well-behaved*; *gamáins*, *common*; *sēls*, *kind*; *skáuns*, *beautiful*; *skeirs*, *clear*; *suts* (? *sūts*), *sweet*; and a few others.

## u-stems.

§ 235. The *u*-forms appear only in the nom. sing. of all genders and in the acc. sing. neut. and are like *sunus* (§ 202), *faíhu* (§ 205). The gen. and dat. sing. of all genders are wanting. The ending of the gen. sing. masc. and neut. would probably be *-áus*; cp. the adverbial gen. *filáus* (§ 205 note). The nom. acc. neut. pl. are also wanting. All the other extant cases have passed over into the *ja*-declension.

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	hardus, <i>hard</i>	hardu, <i>hardjata</i>	hardus
Acc.	hardjana	hardu, <i>hardjata</i>	hardja
Gen.	*hardáus	*hardáus	*hardjáizōs
Dat.	*hardjamma	*hardjamma	*hardjái

	PLUR.	
Nom. <i>hardjai</i>	* <i>hardja</i>	<i>hardjōs</i>
Acc. <i>hardjans</i>	* <i>hardja</i>	<i>hardjōs</i>
Gen. <i>hardjaizē</i>	<i>hardjaizē</i>	<i>hardjaizō</i>
Dat. <i>hardjaīm</i>	<i>hardjaīm</i>	<i>hardjaīm</i>

§ 236. Like *hardus* are declined the following adjectives :  
 —*aggwus*, narrow ; *aglus*, difficult ; *hnasqus*, soft ;  
*kaúrus*, heavy ; *láushandus*, empty-handed ; *manwus*,  
*ready* ; *qaírrus*, gentle ; *seipus*, late ; *tulgus*, steadfast ;  
*twalibwintrus*, twelve years old ; *paúrsus*, withered ;  
*plaqus*, soft.

#### B. WEAK DECLENSION.

§ 237. The weak declension of adjectives agrees exactly with that of the three nouns *hana* (§ 207), *haírtō* (§ 213), and *tuggō* (§ 210).

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>blinda</i> , blind	<i>blindō</i>	<i>blindō</i>
Acc.	<i>blindan</i>	<i>blindō</i>	<i>blindōn</i>
Gen.	<i>blindins</i>	<i>blindins</i>	<i>blindōns</i>
Dat.	<i>blindin</i>	<i>blindin</i>	<i>blindōn</i>

	PLUR.		
Nom.	<i>blindans</i>	<i>blindōna</i>	<i>blindōns</i>
Acc.	<i>blindans</i>	<i>blindōna</i>	<i>blindōns</i>
Gen.	<i>blindanē</i>	<i>blindanē</i>	<i>blindōnō</i>
Dat.	<i>blindam</i>	<i>blindam</i>	<i>blindōm</i>

§ 238. In the same manner are declined the weak forms of the *ja*-stems. See § 153 note. The *i*- and *u*-stems are also thus declined, but have the endings *-ja*, *-jō*, *-jō* in the nom. sing. like the *ja*-stems, thus :—

## ja-stems.

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>niuja, new</i>	<i>niujō</i>	<i>niujō</i>
Acc.	<i>niujan</i>	<i>niujō</i>	<i>niujōn</i>
	&c.	&c.	&c.

## SING.

Nom.	<i>wilþja, wild</i>	<i>wilþjō</i>	<i>wilþjō</i>
Acc.	<i>wilþjan</i>	<i>wilþjō</i>	<i>wilþjōn</i>
	&c.	&c.	&c.

## i-stems.

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>hráinja, clean</i>	<i>hráinjō</i>	<i>hráinjō</i>
Acc.	<i>hráinjan</i>	<i>hráinjō</i>	<i>hráinjōn</i>
	&c.	&c.	&c.

## u-stems.

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>hardja, hard</i>	<i>hardjō</i>	<i>hardjō</i>
Acc.	<i>hardjan</i>	<i>hardjō</i>	<i>hardjōn</i>
	&c.	&c.	&c.

## C. DECLENSION OF PARTICIPLES.

§ 239. In the parent language the stem of the present participle ended in *-nt*, as in Lat. *ferent*, Gr. *φέρων*, *bearing*. The masc. and neut. were originally declined like consonant stems (§ 217), and the fem. like *bandi* (§ 193). This original distinction was not preserved either in Gothic or the West Germanic languages. In Gothic the present participle came to have only weak forms except in the masc. nom. sing. *nimands* (§ 217) beside *nimanda*.

In other respects it is always declined weak like the three nouns *hana* (§ 207), *hairtō* (§ 213), *managei* (§ 210). The reason why the fem. is declined like *managei* and not like *tuggō* is owing to the fact that the original ending of the nom. was -ī (§§ 193, 210). In the West Germanic languages the masc. and neut. went over into the ja-declension after the analogy of the feminine, and then the pres. participle came to be declined like an ordinary adjective according to both the strong and the weak declension.

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>nimands, nimanda, taking</i>	<i>nimandō</i>	<i>nimandei</i>
Acc.	<i>nimandan</i>	<i>nimandō</i>	<i>nimandein</i>
Gen.	<i>nimandins</i>	<i>nimandins</i>	<i>nimandeins</i>
Dat.	<i>nimandin</i>	<i>nimandin</i>	<i>nimandein</i>

## PLUR.

Nom.	<i>nimandans</i>	<i>nimandōna</i>	<i>nimandeins</i>
Acc.	<i>nimandans</i>	<i>nimandōna</i>	<i>nimandeins</i>
Gen.	<i>nimandanē</i>	<i>nimandanē</i>	<i>nimandelnō</i>
Dat.	<i>nimandam</i>	<i>nimandam</i>	<i>nimandeim</i>

§ 240. The past participle has both the strong and the weak declension. In the former case it is declined like *blinds* (§ 226), and in the latter like *blinda* (§ 237).

## § 241.

## Strong.

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>numans, taken</i>	<i>numan, numanata</i>	<i>numana</i>
Acc.	<i>numana</i>	<i>numan, numanata</i>	<i>numana</i>
	<i>&amp;c.</i>	<i>&amp;c.</i>	<i>&amp;c.</i>

In the same manner are declined the past participles of weak verbs, as *nasīps, saved*, acc. *nasidana*; *salbōps, anointed*, acc. *salbōdana*, &c. On the interchange of *p* and *d* see § 173.



§ 242.

Weak.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ <i>numana</i> <i>nasida</i>	<i>numanō</i> <i>nasidō</i>	<i>numanō</i> <i>nasidō</i>
Acc.	{ <i>numanan</i> <i>nasidan</i>	<i>numanō</i> <i>nasidō</i>	<i>numanōn</i> <i>nasidōn</i>
	&c.	&c.	&c.

## D. THE COMPARISON OF ADJECTIVES.

## 1. The Comparative Degree.

§ 243. The Indg. parent language had several suffixes by means of which the comparative degree was formed. But in the individual branches of the parent language one of the suffixes generally became more productive than the rest, and in the course of time came to be the principal one from which the comparative was formed, the other suffixes only being preserved in isolated forms. The only Indg. comparative suffix which remained productive in the Germanic languages is *-is-*, which became *-iz-* (= Goth. *-iz-*, OHG. *-ir-*, OE. *-r-*) in prim. Germanic by Verner's law (§ 136). To this suffix was added in prim. Germanic, or probably in the pre-Germanic period, the formative suffix *-en-*, *-on-*, as in Gr. ἡδιων from \*σφαδίσων, gen. ἡδιονος = Goth. *sūtiza*, gen. *sūtizins*, OHG. *suoziro*, gen. *suoz-iren*, OE. *swētra*, *sweeter*, gen. *swētran*. This explains why the comparative is declined weak in the oldest periods of the Germanic languages. In Gothic it is declined like the present participle (§ 239), except that the nom. sing. masc. is always weak. Beside the suffix *-iz-* there was also in prim. Germanic a suffix *-ōz-* (Goth. *-ōz-*, OHG. *-ōr-*, OE. *-r-*) which did not exist in Indo-Germanic. This suffix is a special Germanic new formation, and arose from the comparative of adverbs whose positive originally ended in

-ō = Indg. ablative ending -ōd (§ 89). And then at a later period it became extended to adjectives. In Gothic the *ja*-stems, *i*-stems, and *u*-stems take the suffix -iz-; pure *a*-stems sometimes take the one, sometimes the other suffix, thus:—

POSITIVE.	COMPARATIVE.
manags, <i>great</i>	managiza
juggs, <i>young</i>	jūhiza (§§ 62, 137)
swinþs, <i>strong</i>	swinþōza
alpeis, <i>old</i>	alpiza
sūts, <i>sweet</i>	sūtiza
hardus, <i>hard</i>	hardiza

## 2. The Superlative Degree.

§ 244. The superlative, like the comparative degree, was formed in the Indg. parent language by means of several suffixes. But in the individual branches of the parent language one of the suffixes generally became more productive than the rest, and in the course of time came to be the principal one from which the superlative degree was formed, the other suffixes only being preserved in isolated forms. The only superlative suffix which remained productive in the Germanic languages is -to- in the combination -isto-, formed by adding the original superlative suffix -to- to the comparative suffix -is-, as in Sanskrit and Greek, as Gr. ἡδιστος = Goth. sūtists, OHG. suozisto, OE. swētest(a), *sweetest*. The simple superlative suffix -to- has been preserved in Gr., Lat., and the Germanic languages in the formation of the ordinal numerals, as Gr. ἕκτος, Lat. sextus, Goth. saíhsta, OHG. sehsto, OE. siexta, *sixth*. The Germanic suffix -ōst- was a new formation like -ōz- in the comparative. In Gothic the rule seems to have been that adjectives which had -iz- in the comparative had -ist- in the superlative, and those

which had *-ōz-* in the comparative had *-ōst-* in the superlative; but there are not sufficient examples of the comparative and superlative of the same adjective extant to enable us to establish the rule with certainty. The superlative has both the strong and weak declension. In the former case it is declined like *blinds* (§ 226), except that the neut. nom. acc. sing. in *-ata* does not occur, and perhaps was not in use; and in the latter case like *blinda* (§ 237). Examples of the superlative are *armōsts*, *poorest*; *háu-hists*, *highest*; *managists*, *greatest*.

### 3. Irregular Comparison.

§ 245. The following adjectives form their comparative and superlative from a different root or stem than the positive:—

Pos.	Comp.	Superl.
<i>gōps</i> (gen. <i>gōdis</i> ), <i>good</i>	<i>batiza</i>	<i>batists</i>
<i>leitils</i> , <i>little</i>	<i>minniza</i>	<i>minnists</i>
<i>mikils</i> , <i>great</i>	<i>máiza</i>	<i>máists</i>
<i>sineigs</i> , <i>old</i>	<i>wanting</i>	<i>sinista</i>
<i>ubils</i> , <i>evil</i>	<i>waírsiza</i>	<i>wanting</i>

NOTE.—*sinista* is used as the translation of Gr. *πρεσβύτερος*, *elder*, *pái sinistans*, *the elders*.

§ 246. There are six superlative forms ending in *-ma*, *-tuma*, *-duma* which were formed from adverbial stems with the Germanic superlative suffixes *-um-*, *-tum-*, *-dum-*, cp. Lat. *optimus*, *best*; *intimus* from *\*entemos*, *inmost* = Indg. *\*en-tmos* with vocalic *m* (§ 53). On the *-t-* beside *đ* see §§ 128 note 2, 136. The forms are: *aúhuma*, *higher*; *fruma*, *the former, prior, first*; *innuma*, *the inner, innermost*; *aftuma*, *the following, next, posterus*; *iftuma*, *the following, next*; *hleiduma*, *the left*, which are all declined weak like *hana* (§ 207), *haírtō* (§ 213), *managei* (§ 210). These came to have a comparative meaning in Gothic,

and then to *aúhuma*, *aftuma*, and *fruma* new superlatives *aúhumists* (*aúhmists*), *highest*, *aftumists*, *last*, *aftermost*, *frumists*, *first*, were formed; and similarly *hindumists*, *hindmost*, *spēdumists*, *last*, from *\*hinduma*, *\*spēduma*.

## NUMERALS.

### 1. Cardinals.

§ 247. The extant cardinal numerals are:—*áins*, *one*; *twái*, *two*; *prija* (neut.), *three*; *fidwōr*, *four*; *fiwf*, *five*; *saíhs*, *six*; *sibun*, *seven*; *ahtáu*, *eight*; *niun*, *nine*; *taíhun*, *ten*; *\*áinlif* (but dat. *áinlibim*), *eleven*; *twalif* (dat. *twalibim*), *twelve*; *fidwōrtaihun*, *fourteen*; *fiwftaihun*, *fifteen*; *twái tigjus*, *twenty*; *\*preis tigjus* (but acc. *prins tiguns*), *thirty*; *fidwōr tigjus*, *forty*; *fiwf tigjus*, *fifty*; *saíhs tigjus*, *sixty*; *sibuntēhund*, *seventy*; *ahtautēhund*, *eighty*; *niuntēhund* (gen. *niuntēhundis*), *ninety*; *taíhuntehund* (*taíhuntehund*), *hundred*; *twá hunda*, *two hundred*; *prija hunda*, *three hundred*; *fiwf hunda*, *five hundred*; *niun hunda*, *nine hundred*; *pūsundi*, *thousand*; *twōs pūsundjōs*, *two thousand*; *\*g* (= *\*preis*, see § 2) *pūsundjōs*, *three thousand*; *fidwōr pūsundjōs*, *four thousand*; *fiwf pūsundjōs*, *five thousand*; and the datives *miþ taíhun pūsundjōm*, *with ten thousand*; *miþ twáim tigum pūsundjō*, *with twenty thousand*. See § 2.

The final *-n* in *sibun*, *niun*, *taíhun* = prim. Germ. *\*sebn*, older *-um*, *\*newun* (Indg. *\*newn* with vocalic *n*), *\*tehn*, older *-um* (§ 87), was either due to the inflected forms (§ 252) or else to the influence of the ordinals (§ 253) as in OS. and OHG. *\*áinlif* and *twalif* originally meant something like (*ten and*) *one left over*, (*ten and*) *two left over*, cp. Lithuanian *vėnšlika*, *eleven*, *dvýlika*, *twelve*, &c., where Goth. *-lif* and Lith. *-lika* are from *\*liq-*, the weak form of the Indg. root *leiq-*, *to leave*, and are ultimately related to Goth. *leiþvan*, *to lend*, Gr. *λείπω*, Lat. *linquō*, *I leave*. The

assimilation of \*-lih to -lif first took place in *twalif* because of the preceding labial (§ 134 note), and then, at a later period, the -lif was extended to \*áinlif (cp. dat. áinlibim) for older \*áinlih. 13 to 19 were formed by the simple ordinals plus *taíhun*, but of these only *fidwōrtaíhun* and *fimftaíhun* are extant.

The decades 20 to 60 were formed in prim. Germanic from the units 2 to 6 and the abstract noun \**tegunđ* = Indg. \**dekmt*, *decade*, whence the Goth. stem-form *tigu*- which went over into the u-declension with a plural *tigjus*, as nom. *twái tigjus*, *twenty*, dat. *twáim tigung*. Prim. Germanic \**tegunđ* is a derivative of prim. Germanic \**texun*. (= Indg. \**dékm*, Gr. *δέκα*, Lat. *decem*, Goth. *taíhun*) with change of *χ* to *g* by Verner's law (§ 136) and the loss of the final consonants (§ 87). These numerals govern the gen. case. The existing acc. gen. dat. forms are:—acc. *prins tigungs*, *fidwōr tigungs*, *fimf tigungs*; gen. *prijē tigiwē*; dat. *twáim tigung*, *safhs tigung*. The formation of the numerals 70-100 is difficult to explain; for an account of the various explanations hitherto proposed, see Osthoff-Brugmann's *Morphologische Untersuchungen*, v. pp. 11-17. The numerals 200, 300, 500, 900 are formed from the units and the neut. noun *hund* (= Gr. *ἑκατόν*, Lat. *centum*), *hundred*, which is declined like *waúrd* (§ 181). They govern the gen. case. The only existing inflected forms of the oblique cases are: dat. *twáim hundam*, *fimf hundam*; *pūsundi* is a fem. noun, declined like *bandi* (§ 193), and governs the gen. case. The examples of the oblique cases are: dat. *fidwōr pūsundjōm*, *fimf pūsundjōm*, and those given on p. 115.

§ 248. The first three cardinal numerals are declinable in all cases and genders.

§ 249. (1) *áins*, neut. *áin*, *áinata*, fem. *áina*, is always strong and is declined like *blinds* (§ 226). Plural forms meaning *only*, *alone* also occur.

§ 250. (2)	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	twái	twa	twōs
Acc.	twans	twa	twōs
Gen.	twaddjē	twaddjē	—
Dat.	twáim	twáim	twáim

§ 251. (3)	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	*preis	prija	*preis
Acc.	prins	prija	prins
Gen.	prijē	prijē	—
Dat.	prim	prim	—

§ 252. The cardinal numerals 4-15 usually remain uninflected; when inflected they follow the *i*-declension (§ 198), forming their dat. in *-im* and gen. in *-ē*; the existing examples are dat. *fidwōrim*, *tafhunim*, *áinlibim*, *twalibim*, *fimf tafhunim*; gen. *niunē*, *twalibē*.

## 2. Ordinals.

§ 253. The extant ordinals are:—*fruma* (frumists, § 246), *first*; *anþar*, *second*; *þridja*, *third*; *fimfta*, *fifth*; *saihfsta*, *sixth*; *ahtuda*, *eighth*; *niunda*, *ninth*; *tafhunda*, *tenth*; *fimftatafhunda*, *fifteenth* (dat. *fimftatafhundin*).

*þridja* (Gr. *τρίτος*) with weak stem-form from Indg. *\*tri-*, the weak form of *\*trei-*, *three*. From *þridja* onwards the other ordinals were formed from the cardinals by means of the Indg. superlative suffix *-to-* (§ 244), the *t* of which regularly remained unshifted in *fimfta* and *saihfsta* (§ 128 note 2). In other positions the *t* became *p* by the first sound-shifting (§ 128), then *p* became *ð* by Verner's law (§ 136), which regularly became *d* after *n* (see §§ 172-3). It is difficult to account for the *-u-* in *ahtuda*.

§ 254. *fruma* follows the weak declension, the fem. of which is declined like *managei* (§ 210). *anþar* is declined strong like *blinds* (§ 226), except that the nom. acc. neut. never ends in *-ata*; nom. masc. *anþar* (§ 175), neut. *anþar*,

fem. anpara. The remaining ordinals are declined weak like blinda (§ 237).

### 3. Other Numerals.

§ 255. *Both* is expressed by masc. nom. báí, acc. bans, dat. báim, neut. nom. acc. ba; also by masc. nom. bajōþs, dat. bajōþum.

§ 256. The only extant simple distributive numeral is twei hnái, *two each*, of which the fem. acc. twei hnōs, dat. twei hnáim, occur. Distributive numerals are expressed by prepositional or pronominal phrases: bi twans aíþpáu máist þrins, *by twos or at most by threes*; ana lvarjanōh (§ 275) fimftiguns, *by fifties in each (company)*; insandida ins twans lvanzuh (§ 275), *he sent them forth two and two*.

§ 257. Multiplicatives are formed by adding the adj. falþ- to the cardinals. They are áinfalþs, *onefold, simple*; fidurfalþs, *fourfold*; taíhun taíhundfalþs, *hundredfold*; managfalþs, *manifold*.

NOTE.—Observe that instead of fidwōr we have fidur- in compounds; other examples are: fidurdōgs (adj.), *space of four days*; fidurragineis, *tetrarchate*; cp. OE. fyðerfēte, *fourfooted*.

§ 258. Numeral adverbs in answer to the question, *how often?* are expressed by numerals together with the dat. sing. and pl. of \*sinþs, *time* (lit. *a going*): áinamma sinþa, *once*; anparamma sinþa, *a second time*; twáim sinþam, *twice*; þrim sinþam, *thrice*; fimf sinþam, *five times*; sibun sinþam, *seven times*; cp. OE. æne siða, *once*; fif siðum, *five times*.

## CHAPTER XII

### PRONOUNS

§ 259. The most difficult chapter in works on comparative grammar is the one dealing with the pronouns. It is impossible to state with any degree of certainty how

many pronouns the parent Indg. language had and what forms they had assumed at the time it became differentiated into the various branches which constitute the Indg. family of languages. The difficulty is rendered still more complicated by the fact that most of the pronouns, especially the personal and demonstrative, must have had accented and unaccented forms existing side by side in the parent language itself; and that one or other of the forms became generalized already in the prehistoric period of the individual branches of the parent language. And then at a later period, but still in prehistoric times, there arose new accented and unaccented forms side by side in the individual branches, as e.g. in prim. Germanic *ek*, *mek* beside *ik*, *mik*. The separate Germanic languages generalized one or other of these forms before the beginning of the oldest literary monuments and then new accented beside unaccented forms came into existence again. And similarly during the historic periods of the different languages. Thus, e.g. the OE. for *I* is *ic*, this became in ME. *ich* accented form beside *i* unaccented form, *ich* then disappeared in standard ME. (but it is still preserved in one of the modern dialects of Somersetshire) and *i* came to be used as the accented and unaccented form. At a later period it became *ī* when accented and remained *i* when unaccented. The former has become NE. *I*, and the latter has disappeared from the literary language, but it is still preserved in many northern Engl. dialects, as *i*. In these dialects *i* is regularly used in interrogative and subordinate sentences; the ME. accented form *ī* has become *ai* and is only used in the dialects to express special emphasis, and from it a new unaccented form *a* has been developed which can only be used in making direct assertions. Thus in one and the same dialect (Windhill, Yorks.) we arrive at three forms: *ai*, *a*, *i*, which are never mixed up syntactically by genuine native dia-



lect speakers. Something similar to what has happened and still is happening in the modern dialects must also have taken place in the prehistoric and historic periods of all the Indg. languages; hence in the prehistoric forms of the pronouns given below it must not be assumed that they were the only ones existing in prim. Germanic. They are merely given as the nearest ascertainable forms from which the Gothic forms were descended.

## § 260.

## I. Personal.

## FIRST PERSON.

SING.	DUAL.	PLUR.
Nom. <i>ik, I</i>	<i>wit</i>	<i>weis</i>
Acc. <i>mik</i>	<i>ugkis</i>	<i>uns, unsis</i>
Gen. <i>meina</i>	<i>*ugkara</i>	<i>unsara</i>
Dat. <i>mis</i>	<i>ugkis</i>	<i>uns, unsis</i>

## SECOND PERSON.

Nom. <i>þu, thou</i>	<i>*jut</i>	<i>jus</i>
Acc. <i>þuk</i>	<i>igqis</i>	<i>izwis</i>
Gen. <i>þeina</i>	<i>igqara</i>	<i>izwara</i>
Dat. <i>þus</i>	<i>igqis</i>	<i>izwis</i>

## THIRD PERSON.

	SING.	
<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>is, he</i>	<i>ita, it</i>	<i>si, she</i>
Acc. <i>ina</i>	<i>ita</i>	<i>ija</i>
Gen. <i>is</i>	<i>is</i>	<i>izōs</i>
Dat. <i>imma</i>	<i>imma</i>	<i>izái</i>

## PLUR.

Nom. <i>eis</i>	<i>ija</i>	<i>*ijōs</i>
Acc. <i>ins</i>	<i>*ija</i>	<i>ijōs</i>
Gen. <i>izē</i>	<i>*izē</i>	<i>izō</i>
Dat. <i>im</i>	<i>im</i>	<i>im</i>

§ 261. In the parent language the nom. was rarely used except to express emphasis (cp. Skr. Lat. and Gr.), because it was sufficiently indicated by the personal endings of the verb. Beside the accented form of each case of the personal pronouns, there also existed one or more unaccented forms just as in many modern dialects, where we often find three or even four forms for the nom. case of each pronoun. It is impossible to determine whether forms like *ik*, *mik*, *mis*, and *pu*, *puk*, *pus*, *jus* represent the original accented or unaccented forms, because prim. Germanic *e* became *i* in Gothic both in accented (§ 66) and unaccented syllables (§ 107), and *u*, *ū* were not distinguished in writing (§ 3). Forms with medial *-z-* like *izwis*, *izōs*, *izē*, &c. represent unaccented forms (§ 136). The *-k* in *mik*, *puk*, *sik* (§ 262) goes back to a prim. Germanic emphatic particle *\*ke* = Indg. *\*ge*, which is found in Gr. pronominal forms like ἐμέγε, *me indeed*. The gen. of the sing., dual and plural of the first and second persons probably represents the nom. acc. neut. pl. of the corresponding possessive pronouns (§ 263), which came to be used for the gen. of the personal pronouns. The origin of the final *-s* in *mis*, *pus*, *sis*, and of the *-is* in *unsis*, *izwis*, *ugkis*, *igqis* is unknown.

Prim. Germanic *\*ek* (O.Icel. *ek*, cp. Lat. *ego*, Gr. ἐγώ): *\*ik* (OE. *ic*, OS. *ik*, OHG. *ih*); *\*mek*: *\*mik* (O.Icel. OS. *mik*, OHG. *mih*); *\*mes*: *\*miz* (OS. *mī*, OHG. *mir*); *\*wis* (Goth. *weis*): *\*wiz* (OS. *wī*, OHG. *wir*); *\*unz* (= OE. OS. *ūs*, OHG. *uns*, Indg. *\*ns* with vocalic *n*, § 54), the unaccented form of *\*nes* = Skr. *nas*, *us*; *\*unsiz* formed from Goth. *uns* + *iz*; Goth. OE. OS. *wi-t*, O.Icel. *vi-t* are unaccented plural forms with the addition of *-t* which is of obscure origin; *\*uŋ-kiz* (§ 158) where *uŋ-* = the *un-* in *un-s*, cp. OE. *unc*, OS. *unk*. *\*pū* (Lat. *tū*, O.Icel. OE. *pū*, OS. *thū*, OHG. *dū*): *\*pu* (Gr. *σύ*, OE. *pu*, OS. *thu*, OHG. *du*); *\*pek* (? OE. *þec*): *\*pik* (O.Icel. *pik*, OS. *thik*,

OHG. *dih*), the Goth. acc. and dat. had *u* from the nominative; \**pes*:\**piz* (OS. *thī*, OHG. *dir*); \**jūs* (Lith. *jūs*):\**juz*, Goth. may represent either form. It is doubtful what were the original forms of *izwis* and *igqis* (OE. *inc*, OS. *ink*).

Nom. sing. *is* (Lat. *is*); *in-a* (O.Lat. *im*, OS. *ina*, OHG. *in*), the final *-a* from prim. Germanic *-ō* is originally a preposition governing the acc. case like Skr. *ā*, *up to*, used after accusatives; and similarly in *ita*, *ṭata*, *ṭana* (§ 265), *hvana* (§ 273), the *-ō* is regularly preserved in *hvanōh* (§ 275), *hvarjanōh*, *hvarjatōh* (§ 275), *ṭishvanōh* (§ 276); *it-a* (Lat. *id*, OS. *it*, OHG. *iz*); gen. *is* from Indg. \**eso* (OHG. OS. *is* with *i* from *in*, *iz*; *ina*, *it*); *imma* from the Indg. instr. \**esmē*, *-ō* (OS. OHG. *imu*, *-ō*) with the assimilation of *-sm-* to *-mm-* after vowels; and similarly in *ṭamma* (§ 265), *hamma* (§ 273), *hammēh* (§ 275) where the *-ē* is regularly preserved. *eis*, *ins*, *im* (OS. OHG. *im*), neut. nom. acc. pl. *ija*, from prim. Germanic \**is*, *ins*, *im-*, \**ijō* older \**ijā*; *izē*, formed from the gen. sing. *is* + the gen. ending *-ē* (§§ 87 (1), 179), and similarly OS. OHG. *iro* with *-o* from older *-ōn*. The original Indg. gen. pl. was \**eisōm* which would have become \**eizō* in Goth. and \**īro* in OS. OHG.

\**sī* (Gr. *ī*, O.Ir. OHG. *sī*) : \**si* (Goth. OHG. *si*); *ija* from \**ijōn* older \**ijām* (cp. *bandja*, § 193); *izōs* from \**ezōz* older \**esās* (cp. *gibōs*, § 191); *izái* = Indg. \**esāī* (cp. *gibái*); *ijōs* = Indg. \**ijās* (cp. *bandjōs*); *izō*, formed from the *iz-* in the gen. sing. + the gen. ending *-ō*, cp. the similar formation of OS. OHG. *iro*. The regular form would have been \**eizō*, see above.

## § 262.

## 2. Reflexive.

Acc. *sik*, *oneself*Gen. *seina*Dat. *sis*

The reflexive pronoun originally referred to the chief person of the sentence (generally the subject), irrespectively as to whether the subject was the first, second, or third person singular or plural. This usage remained in Sanskrit, but in the Germanic languages the pronouns of the first and second person came to be used reflexively already in prim. Germanic, and then the original reflexive pronoun became restricted to the third person. In Goth. *sik*, *seina*, *sis* were used for both numbers and all genders. *sik* from prim. Germ. *se+ke* (§ 261), OHG. *sih*, cp. Gr. *ἐ* from \**σε*, Lat. *sē*; *seina* is of the same origin as *meina*, *peina* (§ 261); on *sis* see § 261.

### 3. Possessive.

§ 263. The possessive pronouns *meins*, *my*; *peins*, *thy*; \**seins*, *his*, are originally old locatives, Indg. \**mei*, \**tei*, \**sei* with the addition of the nominal suffix *-no-*, whence prim. Germanic masc. nom. \**mīnaz*, \**pīnaz*, \**sīnaz*; fem. nom. \**mīnō*, \**pīnō*, \**sīnō*. Only the acc. gen. dat. sing. and pl. of \**seins* occur. This form of the possessive pronoun is only used when it relates to the subject of its own sentence. When it relates to any word other than the subject of its own sentence, it is expressed by the gen. case of the personal pronoun masc. and neut. sing. *is*, plural *izē*; fem. sing. *izōs*, plural *izō*. The nom. of the third person for both sing. and plural all genders is expressed by the gen. case of the personal pronoun (§ 260). See § 431.

The remaining possessive pronouns were formed from the personal pronouns by means of the Indg. comparative suffix *-ero-*, prim. Germanic *-era-*, as *unsar*, *our*; \**ugkar*, *of us two*; *izwar*, *your*; *igqar*, *of you two*.

§ 264. The possessive pronouns are declined according to the strong declension like *blinds* (§ 226). The possessive pronouns ending in *-ar* do not have the form in

-ata in the nom. acc. sing. neut. On the nom. sing. masc. unsar, &c., see § 175 :—

SING.		
<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>meins</i>	<i>mein, meinata</i>	<i>meina</i>
<i>unsar</i>	<i>unsar</i>	<i>unsara</i>
Acc. <i>meinana</i>	<i>mein, meinata</i>	<i>meina</i>
<i>unsarana</i>	<i>unsar</i>	<i>unsara</i>
<i>seinana</i>	<i>sein, seinata</i>	<i>seina</i>

#### 4. Demonstrative.

§ 265. The simple demonstrative *sa*, *pata*, *sō* was used both as demonstrative pronoun *this*, *that*, and as definite article, *the*.

SING.		
<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>sa</i>	<i>pata</i>	<i>sō</i>
Acc. <i>pana</i>	<i>pata</i>	<i>pō</i>
Gen. <i>pis</i>	<i>pis</i>	<i>pizōs</i>
Dat. <i>pamma</i>	<i>pamma</i>	<i>pizái</i>

PLUR.		
Nom. <i>pái</i>	<i>pō</i>	<i>pōs</i>
Acc. <i>pans</i>	<i>pō</i>	<i>pōs</i>
Gen. <i>pizē</i>	<i>pizē</i>	<i>pizō</i>
Dat. <i>páim</i>	<i>páim</i>	<i>páim</i>

In the parent Indg. language the nom. sing. masc. and fem. was \*so, \*sā = Gr. *ὁ*, *ἡ*, Goth. *sa*, *sō*. All the other cases of the sing. and pl. were formed from the stems *te-*, *to-*, *toi-*; *tā-*, *ta-*, as acc. sing. Gr. *τόν*, *τήν*, Lat. *is-tum*, *is-tam*, Goth. *pan-a*, *pō*; nom. pl. Gr. *τοί*, *ταί*, Lat. *is-tī*, *is-tae*, Goth. *pái*, *pōs*.

sa = Skr. *sá*, Gr. *ὁ*, OE. *sē*; *pan-a* (OE. *þon-e*, OS. *then-a*, *than-a*, OHG. *den*), on the final *-a* see § 261, cp. Skr. *tām*, Gr. *τόν*, Lat. *is-tum*; *pat-a*, originally acc. only (§ 261), but in Goth. it came to be used for the nom. also (O.Icel. *þat*, OE. *þæt*, OS. *that*, OHG. *daz*), cp. Gr. *τό*, Lat. *is-tud* = Indg. *\*tod*; *þis* (OS. *thes*, OHG. *des*) = prim. Germ. *\*pesa*, Indg. *\*teso*; *þamma* (cp. OS. *themu*, OHG. *demu*) from Indg. instr. *\*tosmē*, *-ō* (§ 261), cp. *hwammēh* (§ 275); *þái* (OE. *þā*, OS. *thē*, OHG. *dē*), cp. Gr. *τοί*, Lat. *is-tī*; *þans* = Gr. (Cretan dial.) *ρώς*; nom. acc. neut. *þō*, cp. Skr. *tā*, Lat. *is-ta*, Indg. *\*tā*; *þizē*, formed from the gen. sing. *þis* + the gen. pl. ending *-ē* (§§ 87 (1), 179), the regular Goth. form would have been *\*þáizē*, which has been preserved in the adjectives as *blindáizē* (§ 226), the prim. Germanic form was *\*þaizōn* (O.Icel. *þeira*, OE. *þāra*), Indg. *\*toisōm*; *þáim* (cp. O.Icel. *þeim*, OE. *þēm*, OHG. *dēm*) from prim. Germ. *\*paimiz* (§ 175) with *ai* from the nom. plural.

*sō* = Skr. *sá*, Gr. Doric *ᾶ*, Att. Ionic *ῆ*, O.Icel. *sū*; *þō* = Skr. *tām*, Gr. *τάν*, *τήν*, Lat. *is-tam*; *þizōs* (OS. *thera*, OHG. *dera*) from prim. Germanic *\*pezōs*, Indg. *\*tesās*, the *ái* in adjectival forms like *blindáizōs* was from the genitive plural; *þizái* from prim. Germanic *\*pezōī* = Indg. *\*tesāi*; nom. acc. pl. *þōs* from prim. Germanic *\*pōs* = Skr. *tās*, Lat. *is-tās*, Indg. *\*tās*; *þizō*, with *þiz-* from the gen. sing. + *-ō* from older *-ōn*, the ending of the gen. plural. The regular Goth. form would be *\*þáizō* from prim. Germanic *\*þaizōn*, corresponding to an Indg. *\*toisōm* with *oi* from the masculine. The *-áizō* has been preserved in adjectival forms like *blindáizō* (§ 226). The original gen. pl. fem. was *\*tāsōm* which was preserved in Skr. *tāsām*, Gr. (Homer) *τάων* from *\*τάων*.

NOTE.—I. An instrumental neut. sing. has been preserved in the phrase *ni þē haldis*, *none the more*, and as a factor in several conjunctions: *bi-þē*, *whilst*; *jap-þē*, *and if*; *þē-ei*,

that, &c.; and also an old locative in the conjunction *pei* (= Doric Gr. *τεῖ-δε*, *here*), *that*.

2. The final *a* in *pata* is usually elided before *ist*: *pat' ist*.

§ 266. The compound demonstrative pronoun is formed from the simple one by affixing the enclitic particle *-uh*. The origin of this particle is unknown, see § 73 note.

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>sah, this, that</i>	<i>patuh</i>	<i>sōh</i>
Acc.	<i>panuh</i>	<i>patuh</i>	<i>pōh</i>
Gen.	<i>pizuh</i>	<i>pizuh</i>	<i>pizōzuh</i>
Dat.	<i>þammuh</i>	<i>þammuh</i>	<i>pizáih</i>
	PLUR.		
Nom.	<i>þáih</i>	<i>pōh</i>	<i>pōzuh</i>
Acc.	<i>panzuh</i>	<i>pōh</i>	<i>pōzuh</i>
Gen.	<i>pizēh</i>	<i>pizēh</i>	<i>pizōh</i>
Dat.	<i>þáimuh</i>	<i>þáimuh</i>	<i>þáimuh</i>

NOTE.—1. Of the plural of all genders only the nom. masc. is extant, and of the fem. sing. only the nom. is found.

2. Where the cases of the simple pronoun end in *-a* this *a* is elided before the *u* (except in the nom. sing. masc.), but after a long vowel or a diphthong the *u* of *uh* is elided. On the *z* in *pizuh*, &c., see §§ 175 note 2, 261.

3. The instrumental occurs in the adverb *bi-þēh*, *after that, then afterward*.

§ 267. Of the demonstrative pronoun *hi-*, formed from the Indg. stem *\*ki-* (cp. Lat. *ci-s*, *ci-ter*, *on this side*), only the acc. and dat. sing. of the masc. and neut. have been preserved in a few adverbial phrases of time, as *himma daga*, *on this day, to-day*; *und hina dag*, *to this day*; *fram himma*, *henceforth*; *und hita*, *und hita nu*, *till now, hitherto*. In OE. it was declined in full and used as the personal pronoun of the third person for all genders. In OS. and OHG. (Franconian dial.) it was used for the

masc. nom. sing. of the third person, as OS. *hě*, OHG. *hē* beside *er*, *he*. The instr. sing. occurs in OS. *hiu-du*, OHG. *hiu-tu*, *to-day*; OHG. *hī-naht*, *to-night*.

§ 268. *jáins*, *that, you*, is declined like *blinds* (§ 226). The nom. acc. sing. neut. is always *jáinata*.

§ 269. *silba*, *self*; and *sama*, *same*; are declined like *blinda* (§ 237).

### 5. Relative.

§ 270. A relative pronoun proper did not exist in prim. Germanic. The separate Germanic languages expressed it in various ways. In O.Icel. it was generally expressed by the particles *sem*, *es* (later *er*) and the conjunction *at*, *that*; in OE. by the relative particle *þē* alone or in combination with the personal or the simple demonstrative pronoun; in OS. and OHG. generally by the simple demonstrative; and in Goth. by affixing to simple demonstrative or personal pronouns the particle *ei* (= Gr. *ei*, *if*; *ei-ra*, *then*) which is originally the loc. sing. of the pronominal stem \**e*-, nom. \**es*; acc. \**em* (= O.Lat. *em*), gen. \**e-so*, instr. \**e-smē*, -*ō* = Goth. *is*, *imma* (§ 261).

§ 271. The relative pronoun of the third person is expressed by affixing the particle *ei* to the simple demonstrative *sa*, *þata*, *sō*, and is declined as follows:—

SING.			
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>saei</i>	<i>patei</i>	<i>sōei</i>
Acc.	<i>þanei</i>	<i>patei</i>	<i>pōei</i>
Gen.	<i>pizei</i>	<i>pizei</i>	<i>pizōzei</i>
Dat.	<i>þammei</i>	<i>þammei</i>	<i>pizáiei</i>
PLUR.			
Nom.	<i>þáiei</i>	<i>pōei</i>	<i>pōzei</i>
Acc.	<i>þanzei</i>	<i>pōei</i>	<i>pōzei</i>
Gen.	<i>pizēei</i>	<i>pizēei</i>	* <i>pizōei</i>
Dat.	<i>þáimei</i>	<i>þáimei</i>	<i>þáimei</i>



NOTE.—1. An instrumental neut. *pē-ei* also occurs, but only as a conjunction. *patei* is also used as a conjunction.

2. Where the cases of the simple pronoun end in *-a* this *-a* is elided before the particle *ei* (except in the nom. sing. masc.). On the *z* in *pizei*, &c., see §§ 175 note, 261.

3. Besides the nom. sing. forms *saei*, *sōei*, there also occur forms made from the personal pronouns, thus masc. *izei* (from *is+ei*); fem. *sei* (from *si+ei*), which is more frequently met with than *sōei*. Instead of *izei* the form *izē* occasionally occurs (cp. § 5). The form *izei* (*izē*) is sometimes also used for the nom. pl. masc.; *pái sind pái izē*, *these are they who*; *atsailvip faúra liugnpraufētum páim izei qimand at izwis*, *beware of false prophets, of them who come to you*.

Some scholars assume that *sei* is an indeclinable demonstrative particle representing an old locative like Latin *sī*, *if*; *sīc* from *\*sei-ke*, *so*, *thus*; and that *izei* is from an older *\*e-sei* (cp. Gr. *ἐ-κεῖ*, *there*), where *e-* is the pronominal stem mentioned in § 270. At a later period *sei* and *izei* came to be regarded as compounds of *si+ei* and *is+ei*. This theory has much in its favour, because it explains why *sei* and *izei* have no oblique cases and why *izei* is used for the masc. nom. singular and plural.

§ 272. The relative pronoun for the first and second persons is expressed by suffixing *ei* to the respective personal pronouns, thus *ikei*, (*I*) *who*; *puei*, (*thou*) *who*; *pukei*, (*thee*) *whom*; *puzei*, (*to thee*) *whom*; *juzei*, (*ye*) *who*; dat. pl. *izwizei*, (*to you*) *whom*.

## 6. Interrogative.

§ 273. The parent Indg. language had two stems from which the interrogative pronoun was formed, viz. *qo-* and *qi-* with labialized *q* (§§ 127, 134). The former occurs in Gr. *πό-τερος*, *which of two*?, Goth. *hvas*, OE. *hwā*, *who*?, from an original form *\*qos*; Lat. *quod*, Goth. *hva*, O.Icel. *huat*, OS. *hwat*, OHG. *hwaz*, OE. *hwæt*, *what*?, from an original form *\*qod*. And the latter occurs in Gr. *τίς*,

Lat. *quis*, *who*?, from an original form \**qis*; Goth. *hwileiks*, OE. *hwilc*, *what sort of*?

Of the simple interrogative pronoun, only singular forms occur.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>hwas</i> , <i>who</i>	<i>hwa</i> , <i>what</i>	<i>hwō</i>
Acc.	<i>hwana</i>	<i>hwa</i>	<i>hwō</i>
Gen.	<i>hvis</i>	<i>hvis</i>	* <i>hwizōs</i>
Dat.	<i>hwamma</i>	<i>hwamma</i>	<i>hwizái</i>

NOTE.—1. An instrumental neut. *hwē* from prim. Germanic \**χwē*, *how*, is also found.

2. A trace of the plural occurs in the compound form *hwanzuh* (§ 275 note); insandida ins twans *hwanzuh*, *he sent them forth two and two*.

3. On *hwas*, *hwa*, *hwō*, used as an indefinite pronoun, see § 279.

The prim. Germanic forms were: nom. \**χwas* = Skr. *kás*, Indg. \**qos*; \**χwat* (Lat. *quod*, O.Icel. *hvat*, OE. *hwæt*, OS. *hwat*, OHG. *hwaz*), Goth *hwa* was probably the unaccented form when used as an indef. pronoun (§ 279), see § 87, (2); \**χwō* = Skr. *kā*, Indg. \**qā*; acc. \**χwanō* = OE. *hwone* (§ 261); \**χwat*; \**χwōn*, Skr. *kām*, Indg. \**qām*; gen. \**χwesa* (Gr. (Homer) *τέο* from \**τέσο*, O.Bulgarian *česo*, O.Icel. *hves*, OS. OHG. *hwes*); dat. \**χwammē*, *-ō* = Indg. \**qo-smē*, *-ō* (§ 261); \**χwesai*, cp. *gibái* (§ 191).

§ 274. Nom. sing. masc. and neut. *hwapar*, *which of two* (other cases do not occur); *hvarjis*, *which (out of many)*, inflected like *midjis* (§ 228), except that the neut. nom. sing. always ends in *-ata*; *hwileiks*, *what sort of*; *hwēlaups* (fem. *hwēlauda*), *how great*; *swaleiks*, *such*; *swalaups* (fem. *swalauda*), *so great*. The extant cases of the last four words are inflected like *blinds* (§ 226).

## 7. Indefinite.

§ 275. From **ivas**, **ivarjis**, **ivapar** are formed by means of the particle **uh** (§ 266) the three indefinite pronouns **ivazuh**, *each, every*; **ivarjizuh**, *each, every*; **ivaparuh**, *each of two*; but of the last only the dat. masc. occurs, **ivaparammēh** (and in the form **áinivaparammēh**, *to each one of two*). The other two are declined thus:—

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<b>ivazuh</b>	<b>ivah</b>	<b>ivōh</b>
Acc.	<b>ivanōh</b>	<b>ivah</b>	<b>ivōh</b>
Gen.	<b>ivizuh</b>	<b>ivizuh</b>	<b>ivizōzuh</b>
Dat.	<b>ivammēh</b>	<b>ivammēh</b>	<b>ivizáih</b>

NOTE.—Of the fem. only the nom. occurs. Acc. pl. masc. **ivanzuh** also occurs (§ 273 note 2).

## SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<b>ivarjizuh</b>	<b>ivarjatōh</b>	<b>ivarjōh</b>
Acc.	<b>ivarjanōh</b>	<b>ivarjatōh</b>	<b>ivarjōh</b>
Gen.	<b>ivarjizuh</b>	<b>ivarjizuh</b>	<b>ivarjizōzuh</b>
Dat.	<b>ivarjammēh</b>	<b>ivarjammēh</b>	<b>ivarjáih</b>

NOTE.—1. Of the neut. only the nom. and of the fem. only the acc. occurs.

2. The uninflected form **áin-**prefixed to **ivarjizuh** forms the compound **áinivarjizuh**, *every one*. The following cases are found: masc. sing. nom. **áinivarjizuh**, acc. **áinivarjanōh**, gen. **áinivarjizuh**, dat. **áinivarjammēh**, nom. sing. neut. **áinivarjatōh**.

3. On **-uh** beside **-h**, see § 266 note 2. And on the preservation of the long vowels when protected by **-h**, see § 89 and note.

§ 276. The three combinations **ivazuh saei**, **salvazuh saei**, **salvazuh izel** are used in the nom. sing. masc. with

the meaning *whosoever*; the corresponding neut., which only occurs in the acc. sing., is *patahvah pei*, *whatsoever*. Another compound indefinite pronoun with the same meaning is formed by prefixing an indeclinable *pis* (gen. of *pata*, § 265) to *lvazuh*, *lvah*, followed by *saei* (neut. *patei*), *pei* (§ 265 note 1), or *ei* (§ 270). It is declined as follows:—

	<i>Masc.</i>	<i>Neut.</i>
Nom.	<i>pislvazuh saei</i>	<i>pislvah pei</i> or <i>patei</i>
Acc.	<i>pislvānōh saei</i>	<i>pislvah pei</i> or <i>patei</i>
Gen.	wanting	<i>pislvizuh pei</i>
Dat.	<i>pislvammēh saei</i>	<i>pislvammēh pei</i>

§ 277. *Sums*, *some one*, *a certain one*, declined like *blinds* (§ 226). *Sums . . . sums* (= Gr.  $\delta \mu\acute{\epsilon}\nu . . . \delta \delta\epsilon$ ), *the one . . . the other*; in this usage the particle *uh* is generally added to the second member, and sometimes to the first also, as nom. pl. *sumái(h) . . . sumáih*, *some . . . and others*.

§ 278. From *lvas*, *who*, *man*, *man*, *áins*, *one*, are formed with the enclitic particle *hun* the three indefinite pronouns *lvashun*, *mannahun*, *áinshun*. They always occur along with the negative particle *ni* in the meaning *no one*, *no*, *none* (neut.), *nothing*. Of the first only the nom. sing. masc. *ni lvashun*, *no one*, occurs. Of the second, which is naturally always masc., we have sing. nom. *ni mannahun*, *no one*, acc. *ni mannanhun*, gen. *ni manshun*, dat. *ni mannhun*. *Ni áinshun*, *no one*, *no*, *none* (neut.), *nothing*, is declined thus:—

	SING.		
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>áinshun</i>	<i>áinhun</i>	<i>áinōhun</i>
Acc.	{ <i>áinnōhun</i> <i>áinōhun</i> }	<i>áinhun</i>	<i>áinōhun</i>
Gen.	<i>áinishun</i>	<i>áinishun</i>	* <i>áináizōshun</i>
Dat.	<i>áinummēhun</i>	<i>áinummēhun</i>	<i>áináihun</i>

NOTE.—I. The pronominal particle *-hun* is related to Skr. *ca*, Gr. *τέ*, Lat. *que*, and was always used along with the negative *ni*, cp. Skr. *ná káś caná* (= *ca* + neg.) = Goth. *ni hvas-hun*, *no one whatever, no one*, lit. *not who and not*.

2. On the preservation of the long vowels when protected by *-h*, *-hun*, see § 89 and note.

3. Acc. masc. *áinnōhun*, *ainōhun* from older *\*áinanōhun*. It is difficult to account for the *u* in *áinummēhun*.

§ 279. The simple interrogative *hvas*, *hva* is often used indefinitely with the meaning *anyone*, neut. *anything*; also the numeral *áins*, *one*, *a certain one*.

## CHAPTER XIII

### VERBS

§ 280. In the parent Indg. language the verbs were divided into two great classes: athematic and thematic. In the athematic verbs the personal endings were added to the bare root which had the strong grade form of ablaut in the singular, but the weak grade in the dual and plural. Thus, for example, the singular and plural of the verbs for 'to be' and 'to go' were: *\*és-mi*, *\*és-si*, *\*és-ti*, *\*s-més* or *\*s-mós*, *\*s-té*, *\*s-énti*; *\*éi-mi*, *\*éi-si*, *\*éi-ti*, *\*i-més* or *\*i-mós*, *\*i-té*, *\*j-énti*. Verbs of this class are often called *mi-verbs* because the first person singular ends in *-mi*. The Germanic languages have only preserved a few traces of the *mi-conjugation* (§§ 341-3). Nearly all the verbal forms, which originally belonged to this class, passed over into the *ō-conjugation* in the prim. Germanic period.

In the thematic verbs the stem-vowel, which could be either of the strong or weak grade of ablaut, remained unchanged throughout the present; in the former case

they are called imperfect presents (as *kiusan*, to choose; *hilpan*, to help; *itan*, to eat; &c.), and in the latter case aorist presents (as *ga-lūkan*, to shut; *trudan*, to tread; &c.). The present was formed by means of the thematic vowels, *e*, *o*, which came between the root and the personal endings, thus the present singular and plural of the verb for 'to bear' was \**bhērō* (from \**bhēr-o-a*), \**bhēr-e-si*, \**bhēr-e-ti*, \**bhēr-o-mes*, (-mos), \**bhēr-e-te*, \**bhēr-o-nti*. Verbs of this class are generally called *ō-verbs* because the first person singular ends in *-ō*. The old distinction between the *mi-* and the *ō-conjugation* was fairly well preserved in Greek, as *εἰμι*, I am, *εἶμι*, I go, *δίδωμι*, I give; *μένω*, I remain, *πείθω*, I persuade; *τρίβω*, I rub, *τόφω*, I smoke.

§ 281. In treating the history of the verbal forms in Gothic it is advisable to start out partly from prim. Germanic and partly from Gothic itself. The Indg. verbal system underwent so many radical changes in prim. Germanic that it would be necessary to treat here in detail the verbal system of the non-Germanic languages such as Sanskrit, Greek, and Latin in order to account for all the changes.

In Gothic, as in the other Germanic languages, the verbs are divided into two great classes—Strong and Weak—according to the formation of the preterite tense. Besides these two great classes of strong and weak verbs, there are a few others which will be treated under the general heading *Minor Groups*.

§ 282. Strong verbs form their preterite by ablaut (*nima*, I take, *nam*, I took), or simply by reduplication (*hāita*, I call, *haihāit*, I called), or else by ablaut and reduplication combined (*tēka*, I touch, *taītōk*, I touched). The strong verbs are sub-divided into two classes: non-reduplicated and reduplicated verbs. The non-reduplicated verbs are divided into six classes according to the first six ablaut-

series given in §§ 122-4. The reduplicated verbs, which form their preterite by ablaut and reduplication combined, belong to the seventh ablaut-series (§ 124). Both these, and those which form their preterite by reduplication simply, are here put together and called Class VII.

§ 283. Weak verbs form their preterite by the addition of a syllable containing a dental (Goth. *-da*, *(-ta)*, OE. *-de*, *-te*; OHG. *-ta*), and their past participle by means of a dental suffix (Goth. *-þ*, *(-t)*, OE. *-d*, *(-t)*, OHG. *-t*), as *sōkja*, *I seek*, *sōkida*, *I sought*, *sōkiþs*, *sought*; *bugja*, *I buy*, *baúhta*, *I bought*, *baúhts*, *bought*. The weak verbs, which for the most part are derivatives, are divided into four classes according as the infinitive ends in *-jan* (*sōkjan*, *to seek*, pret. *sōkida*), *-ōn* (*salbōn*, *to anoint*, pret. *salbōda*), *-an* (*haban*, *to have*, pret. *habáida*), *-nan* (*fullnan*, *to become full*, pret. *fullnōda*).

§ 284. The Gothic verb has the following independent forms:—

Two voices: active and passive. The passive (originally middle) only occurs in the indicative and subjunctive present; the other forms are supplied by the past participle used with *waírþan* or *wisan*. See § 435.

Three numbers: singular, dual, and plural. In the passive there is no dual, and in the dual active the third person is wanting.

Three persons: The third person of the dual is wanting. In the present passive there is only one form for all three persons of the plural.

Two tenses: present and preterite.

Two complete moods: indicative and subjunctive (originally optative), besides an imperative which is only used in the present tense of the active.

A present infinitive which is an uninflected verbal substantive, a present participle with active meaning, and a past participle with passive meaning.

## A. STRONG VERBS.

§ 285. We are able to conjugate a strong verb in Gothic when we know the four stems, as seen (1) in the infinitive, to which belong all forms of the present, (2) the stem of the preterite singular, (3) the stem of the preterite plural, to which also belongs the whole of the preterite subjunctive, (4) the stem of the past participle.

§ 286. The conjugation of *niman*, *to take*, and *háitan*, *to call*, will serve as models for all strong verbs.

## a. Active.

*Present.*

	INDIC.		SUBJ.
Sing. 1.	<i>nima háita</i>	<i>nimáu</i>	<i>háitáu</i>
2.	<i>nimis háitis</i>	<i>nimáis</i>	<i>háitáis</i>
3.	<i>nimiþ háitiþ</i>	<i>nimái</i>	<i>háitái</i>
Dual 1.	<i>nimōs háitōs</i>	<i>nimáiwa</i>	<i>háitáiwa</i>
2.	<i>nimats háitats</i>	<i>nimáits</i>	<i>háitáits</i>
Plur. 1.	<i>nimam háitam</i>	<i>nimáima</i>	<i>háitáima</i>
2.	<i>nimiþ háitiþ</i>	<i>nimáiþ</i>	<i>háitáiþ</i>
3.	<i>nimand háitand</i>	<i>nimáina</i>	<i>háitáina</i>

## IMPERATIVE.

Sing. 2.	<i>nim</i>	<i>háit</i>
3.	<i>nimadáu</i>	<i>háitadáu</i>
Dual 2.	<i>nimats</i>	<i>háitats</i>
Plur. 1.	<i>nimam</i>	<i>háitam</i>
2.	<i>nimiþ</i>	<i>háitiþ</i>
3.	<i>nimandáu</i>	<i>háitandáu</i>

## INFINITIVE.

<i>niman</i>	<i>háitan</i>
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## PARTICIPLE.

<i>nimands</i>	<i>háitands</i>
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*Preterite.*

	INDIC.		SUBJ.
Sing. 1.	nam, haíháit	nēmjáu	haíháitjáu
2.	namt haíháist	nēmeis	haíháiteis
3.	nam haíháit	nēmi	haíháiti
Dual 1.	nēmu haíháitu	nēmeiwa	haíháiteiwa
2.	nēmuts haíháituts	nēmeits	haíháiteits
Plur. 1.	nēmum haíháitum	nēmeima	haíháiteima
2.	nēmup haíháitup	nēmeip	haíháiteip
3.	nēmun haíháitun	nēmeina	haíháiteina

## PARTICIPLE.

numans

háitans

## b. Passive.

*Present.*

	INDIC.		SUBJ.
Sing. 1.	nimada háitada	nimáidáu	háitáidáu
2.	nimaza háitaza	nimáizáu	háitáizáu
3.	nimada háitada	nimáidáu	háitáidáu
Plur. 1, 2, 3.	nimanda háitanda	nimáindáu	háitáindáu

NOTE.—1. Owing to the limited amount of Gothic which has come down to us, there is not a single verb extant in all its forms. Of most verbs only very few forms occur, and of many only one or two. The forms wanting in the paradigms of *niman* and *háitan* have been supplied from the extant forms of other verbs. The first pers. dual pret. subj. does not occur at all, either in strong or weak verbs, but it may be inferred to have been *nēm-eiwa* because of the corresponding present, *nim-áiwa*.

2. In the imperative 2 pers. sing. and pret. indic. 1, 3 pers. sing., final *b*, *d* became *f*, *p*, as imper. *gif*, pret. *gaf*, inf. *giban*, *to give*; pret. *af-skáuf*, *baþ*, *-báup*, inf. *af-skiuban*, *to push aside*; *biðjan*, *to pray*; *-biudan*, *to bid*. See §§ 161, 173.

3. In the 2 pers. sing. pret. indic., *b* appears as *f*, and a dental appears as *s*, before the personal ending, as *gaft*, inf. *giban*, *to*

*give*; grōft, inf. graban, *to dig*; ana-baust, inf. ana-biudan, *to bid*; bi-gast, inf. bi-gitan, *to find*; haiháist, inf. háitan, *to call*; qast, inf. qipan, *to say*. See § 138.

#### THE ENDINGS OF STRONG VERBS.

§ 287. Pres. Indicative: The prim. Germanic forms were: Sing. \*nemō (cp. Lat. fero, Gr. φέρω, *I bear*), \*nimizi, Indg. \*némesi (cp. Skr. bhárasī, *thou bearest*), \*nimidi, Indg. \*németi (cp. Skr. bhárati); Dual \*nemō-(w)iz (probably formed from the first pers. sing. + the Indg. dual ending -wes, cp. Skr. bhārā-vas), \*nemadiz with -a- from the first and third pers. plural, the regular form would have been \*nimidiz = Indg. \*némethes, \*németes (cp. Skr. bhārathas); \*nemadiz would regularly have become \*nimaps in Gothic; nimats has -ts from the pret. dual (§ 292); Pl. \*nemamiz, -maz (cp. Gr. Doric φέρομεν, Skr. bhārāmas, see § 175), \*nimidi, older \*nemeđe (cp. Gr. φέρετε), \*nemandi (cp. Gr. Doric φερonti).

§ 288. Pres. Subjunctive: This tense is properly an old optative. The original forms were: Sing. \*nemoĩ, \*nemoĩs (cp. Gr. φέροις, Skr. bhārēṣ), \*nemoĩt (cp. Gr. φέροι, Skr. bhārēt); Dual \*nemoĩwē, \*nemoĩthes, -tes; Pl. \*nemoĩmē, \*nemoĩte (cp. Gr. φέροιτε, Skr. bhārēta), \*nemoĩnt = prim. Germanic \*nemai- (it is difficult to account for nimáu unless we may suppose that it represents the first pers. sing. pres. indic. \*nemō + the particle -u), \*nemaiz, \*nemai; \*nemaĩwē, \*nemaĩps (cp. pres. indic.); \*nemaĩmē, \*nemaĩdi, \*nemain (Goth. with final -a from the first pers. pl.).

§ 289. Imperative: Sing. \*nimi older \*neme (cp. Gk. φέρε, Skr. bhára), \*nemetōd (Gr. φερέτω, cp. Gr. ἔστω = O.Lat. estōd, *let him be*) = prim. Germanic \*nemedō + particle -u (cp. Skr. bhārat-u, *let him bear*; bhārant-u, *let them bear*), which would have become in Goth. \*nimidáu; nimadáu had -a- from the third pers. plural. nimats, nimam and

*nimīþ* are indicative forms. \**nemontōd* (cp. Gr. Doric φέρωντω) = prim. Germanic \**nemandō* + particle *-u*, which regularly became *nimandáu* in Gothic.

§ 290. Infinitive: The inf. was originally a nomen actionis, formed by means of various suffixes in the Indg. languages. The suffix *-ono-*, to which was added the nom. acc. neuter ending *-m*, became generalized in prim. Germanic, thus the original form of *niman* was \**nem-onom*, the *-onom* of which regularly became *-an* in Goth. OE. OS. and OHG., and *-a* in O.Icel.

§ 291. Pres. Participle: In the parent language the stem of the pres. participle ended in *-nt*, as in Lat. *ferent-*, Gr. φέροντ-, Indg. \**bhéront-* = Goth. *baírand-s*, O.Icel. OS. *berand-i*, OE. *berend-e*, OHG. *berant-i*, *bearing*. See § 239.

§ 292. Pret. Indicative: The pret. indic. is morphologically an old perfect, which already in prim. Germanic was chiefly used to express the past tense. The prim. Germanic forms were: Sing. \**nama* (cp. Gr. οἶδα, Skr. *vēda*, *I know*), \**namþa* (cp. Gr. οἶσθα, Skr. *véttha*), \**namī* (cp. Gr. οἶδε, Skr. *vēda*). *-tha*, the original ending of the second pers., would regularly have become *-þ* (§ 130) in Goth. O.Icel. OE. and OS., except after prim. Germanic *s*, *f*, *χ* where it regularly became *-t* (§ 128 notes, and cp. § 138), as Goth. *last*, *thou didst gather*; *parft*, *thou needest*; *slōht*, *thou didst slay*. This *-t* became generalized in prim. Germanic, as Goth. O.Icel. *namt*. But in the West Germanic languages the old ending was only preserved in the preterite-present verbs, as Goth. O.Icel. *parft*, OE. *pearft*, OS. *tharft*, OHG. *darft*, *thou needest*, but Goth. O.Icel. *namt* beside OE. *nōme*, OS. OHG. *nāmi*. Dual \**nāem-wi* (older *-we*), \**nāem-ðiz* (older *-thes*, *-tes*); Pl. \**nāem-mi* (older *-me*), \**nāem-ði* (older *-te*), \**nāem-un* (older *-nt* with vocalic *n*). During the prim. Germanic period the *u* of the third pers. pl. was levelled out into all forms of the

dual and plural, cp. pl. O.Icel. *nōm-um*, *-uð*, *-u*, OE. *nōm-on*, OS. *nām-un*, OHG. *nām-um*, *-ut*, *-un*. Goth. *nēmu* from *\*nāem-uwi* through the intermediate stages *\*nāem-uw*, *\*nāem-ū*. The *t* in *nēmuts* is of the same origin as in *namt*. *nēmum*, *nēmuj*, *nēmun* from older *\*nāem-umi*, *\*nāem-uđi*, *\*nāem-un*.

§ 293. Pret. Subjunctive: The original endings were: Sing. *-jēm*, *-jēs*, *-jēt* (cp. O.Lat. *siem*, *I may be*, *siēs*, *siet* = Skr. *syām*, *syās*, *syāt*); dual *-īwē*, *-īthes*, or *-ītes*; pl. *-īmē*, *-īte*, *-īnt* (cp. O.Lat. pl. *sīmus*, *sītis*, *si-ent*), consisting of the optative element *-jē-*, (*-ī-*) and the personal endings. Already during the prim. Germanic period the *-ī-* of the dual and plural was levelled out into the singular, so that the forms became *\*nāemīn*, *\*nāemīz*, *\*nāemī(t)*, *\*nāemīwā*, *\*nāemīđiz*, *\*nāemīmā*, *\*nāemīđi*, *\*nāemīn(t)*, from which the corresponding Gothic forms were regularly developed except *nēmjáu*, *nēmeits*, *nēmeina*. *\*nāemīn* would have become *\*nēmi*, the form *nēmjáu* was a new formation with *-áu* from the pres. subjunctive, and the change of *i* to *j* (cp. *sunjus* from older *\*suniuz* (§ 150 note 1); the *-ts* in *nēmeits* is of the same origin as in *namt* (§ 292); *nēmeina* with *-a* from *nēmeima*.

§ 294. Past Participle: The past participle was formed in various ways in the parent language. In prim. Germanic the suffix *-éno-*, *-óno-* became restricted to strong verbs, and the suffix *-tó-* to weak verbs. In the strong verbs OE. and O.Icel. generalized the form *-éno-*, and Goth. OS. and OHG. the form *-óno-*. Beside the suffix *-éno-*, *-óno-* there also existed in prim. Germanic *-ini-* = Indg. *-éni-*. But prim. Germanic *-énaz*, *-íniz* = Indg. *-énos*, *-énis* regularly fell together in *-ins* in Gothic, so that the isolated pp. *fulgins* (§ 137), *hidden*, can represent either form.

§ 295. Pass. Indicative: The original forms were: Sing. *\*nemo-mai* or *-ai* (cp. Gr. *φέρομαι*, Skr. *bhárē*),—the first

pers. does not exist in any of the Germanic languages; in Goth. the third pers. was used for it, \**neme-sai* (cp. Gr. *φέρεαι* from \**φέρεσαι*, Skr. *bhārasē*), \**neme-tai* (cp. Gr. *φέρεται*, Skr. *bhāratē*); pl. \**nemo-ntai* (cp. Gr. Doric *φέρονται*, Skr. *bhārantē*) = prim. Germanic \**nimizai*, \**nimidai*, \**ne-mandai*. The medial *-a-* in the pl. was levelled out into the two other forms, whence *nimaza* (§ 90), *nimada*, *nimanda*.

§ 296. Pass. Subjunctive: The subjunctive passive has the same stem-form as the subjunctive active (§ 288), and the same endings as the indic. passive + the particle *-u*. Some scholars assume that the original forms were: \**nemoi-so* (cp. Gr. *φέροιο* from \**φέροισο*), \**nemoi-to* (cp. Gr. *φέροιτο*), \**nemoi-nto* (cp. Gr. *φέρουντο*) = prim. Germanic \**nemaiza*, \**nemaida*, \**nemainda*; we should then have to assume that the addition of the particle *-u* was older than the loss of final unaccented *-a*, which is improbable.

§ 297. Several of the imperative and subjunctive forms end in *-u*, viz. *nimadáu*, *nimandáu*, *nimáu*, *nēmjáu*, *nimáidáu*, *nimáizáu*, *nimáindáu*. This *-u* did not originally form a part of the personal endings, but was a deictic particle added enclitically especially to verbal and pronominal forms to emphasize them. It also occurs in Skr. and the Slavonic languages and probably in Greek in such words as *πάν-u*, *altogether, at all*, beside neut. *πάν*, *all*. Skr. *id-ám-u*, *this, this 'here'*, cp. Lat. *id-em*, *the same*; Skr. *a-sā-ú*, *that, yon, that 'there'*; Skr. *bhārat-u*, *let him bear*; *bhārant-u*, *let them bear*; O.Bulgarian *beret-ŭ*, *he bears*; *berat-ŭ*, *they bear*. The same *u* occurs in Goth. as an interrogative particle, as *skuld-u ist?*, *is it lawful?*; *ga-u-láubjats?*, *do ye two believe?*; *sa-u ist sa sunus izwar?*, Gr. *οὗτός ἐστιν ὁ υἱὸς ὑμῶν*; *is this your son?*

# I. Non-reduplicated Strong Verbs.

§ 298. In order to be able to conjugate a strong verb of the non-reduplicated class, it is necessary to know the four stems, as seen (1) in the infin., (2) 1 pers. sing. pret. indic., (3) 1 pers. pl. pret. indic., (4) the past participle. See §§ 122-5.

§ 299.

## CLASS I.

	<i>Infin.</i>	<i>Pret. Sing.</i>	<i>Pret. Pl.</i>	<i>P.P.</i>
	ei	ái	i (aí § 69)	i (aí § 69)
Goth.	beidan, to await	báip	bidum	bidans
O.Icel.	biða	beið	biðum	beðinn
OE.	bidan	bād	bidon	biden
OS.	bidan	bēd	bidun	gibidan
OHG.	bitan	beit	bitun	gibitan
Goth.	sneiþan, to cut	snáip	snipum	snipans
	leilvan, to lend	láilv	laifrum	laifvans

§ 300. To this class also belong :—beitan, to bite; deigan, to knead; dreiban, to drive; greipan, to seize; hneiwan, to bow; bi-leiban, to remain; ga-leiþan, to go; ur-reisan, to arise; skeinan, to shine; dis-skreitan, to rend; ga-smeitan, to smear; speiwan, to spit; steigan, to ascend; sweiban, to cease; ga-teihan, to tell; þeiþan, to thrive; þreiþan, to press upon; weiþan, to fight; weiþan, to crown; in-weitan, to worship.

§ 301.

## CLASS II.

	<i>Infin.</i>	<i>Pret. Sing.</i>	<i>Pret. Pl.</i>	<i>P.P.</i>
	iu	áu	u (áu § 73)	u (áu § 71)
Goth.	-biudan, to bid	-báup	-budum	-budans
O.Icel.	bjóða	bauð	buðum	boðinn
OE.	bēodan	bēad	buðon	boden
OS.	biodan	bōd	buðun	gibodan
OHG.	biotan	bōt	butun	gibotan
Goth.	driusan, to fall	dráus	drusum	drusans
	tiuhan, to lead	táuh	taúhum	taúhans

§ 302. To this class also belong:—*biugan*, to bend; *driugan*, to serve as a soldier; *giutan*, to pour; *hiufan*, to mourn; *dis-hniupan*, to break asunder; *kiusan*, to test; *kriustan*, to gnash; *liudan*, to grow; *liugan*, to lie; *fraliusan*, to lose; *ga-lūkan*, to shut; *niutan*, to enjoy; *siukan*, to be sick; *af-skiuban*, to push aside; *sliupan*, to slip; *pliuhan*, to flee; *us-þriutan*, to trouble.

NOTE.—*ga-lūkan* (·lāuk, ·lukum, ·lukans) is properly an aorist present, like Gr. τρέφω, τρέβω. See § 280.

## CLASS III.

§ 303. To this class belong all strong verbs having a medial nasal or liquid + a consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + a consonant. Cp. § 124.

	<i>Infin.</i>	<i>Pret. Sing.</i>	<i>Pret. Pl.</i>	<i>P.P.</i>
	i (aí, §§ 67, 69)	a	u (aú, § 73)	u (aú, §§ 71, 73)
Goth.	<i>bindan</i> , to <i>bind</i>	<i>band</i>	<i>bundum</i>	<i>bundans</i>
O.Icel.	<i>binda</i>	<i>batt</i>	<i>bundum</i>	<i>bundinn</i>
OE.	<i>bindan</i>	<i>band</i>	<i>bundon</i>	<i>bunden</i>
OS.	<i>bindan</i>	<i>band</i>	<i>bundun</i>	<i>gibundan</i>
OHG.	<i>bintan</i>	<i>bant</i>	<i>buntun</i>	<i>gibuntan</i>
Goth.	<i>hilpan</i> , to <i>help</i>	<i>halp</i>	<i>hulpum</i>	<i>hulpans</i>
O.Icel.	<i>hjalpa</i>	<i>halp</i>	<i>hulpum</i>	<i>holpinn</i>
OE.	<i>helpan</i>	<i>healp</i>	<i>hulpon</i>	<i>holpen</i>
OS.	<i>helpan</i>	<i>halp</i>	<i>hulpun</i>	<i>giholpan</i>
OHG.	<i>helfan</i>	<i>half</i>	<i>hulfun</i>	<i>giholfan</i>
Goth.	<i>waúrpan</i> , to <i>become</i>	<i>warþ</i>	<i>waúrþum</i>	<i>waúrþans</i>

§ 304. To this class also belong:—*baírgan*, to keep; *bliggwan* (§ 151), to beat; *brinnan*, to burn; *drigkan*, to drink; *filhan*, to hide; *finþan*, to find; *us-gildan*, to repay; *du-ginnan*, to begin; *uf-gáirdan*, to gird up; *fra-hinþan*, to capture; *hvaírban*, to walk; *af-linnan*, to depart; *rinnan*, to run; *siggwan*, to sing; *sigqan*, to sink; *fra-slindan*, to swallow up; *spinnan*, to spin; *stigqan*, to thrust; *af-swaírban*, to wipe out; *swiltan*, to die; *ana-trimpan*, to tread on; *at-pinsan*, to attract; *ga-þáirsan*, to wither; *þriskan*, to thresh; *waírpan*, to throw; *wilwan*, to rob; *windan*, to wind; *winnan*, to suffer; *ga-wrisqan*, to bear fruit.

## CLASS IV.

§ 305. To this class belong strong verbs whose stems end in a single nasal or liquid, and a few others. Cp. § 124.

	<i>Infin.</i>	<i>Pret. Sing.</i>	<i>Pret. Pl.</i>	<i>P.P.</i>
	i (aí, § 67)	a	ē	u (aú, § 71)
Goth.	<i>niman</i> , to take	<i>nam</i>	<i>nēmum</i>	<i>numans</i>
"	<i>baíran</i> , to bear	<i>bar</i>	<i>bērum</i>	<i>baúrans</i>
O.Icel.	<i>bera</i>	<i>bar</i>	<i>bōrum</i>	<i>borinn</i>
OE.	<i>beran</i>	<i>bær</i>	<i>bæron</i>	<i>boren</i>
OS. OHG.	<i>beran</i>	<i>bar</i>	<i>bārun</i>	<i>giboran</i>

§ 306. To this class belong also:—*brikan*, to break; *qíman*, to come; *stílan*, to steal; *ga-táiran*, to destroy; *ga-tíman*, to suit; *trudan*, to tread.

NOTE.—*trudan* (\**trap*, \**trēdum*, *trudans*) is properly an aorist present, like *ga-lūkan* (§ 280).



## CLASS V.

§ 307. To this class belong strong verbs having *i* (*ai*) in the infinitive, and whose stems end in a single consonant other than a liquid or a nasal. Cp. § 124.

	<i>Inf.</i>	<i>Pret. Sing.</i>	<i>Pret. Pl.</i>	<i>P.P.</i>
	<i>i</i> ( <i>ai</i> , § 67)	<i>a</i>	<i>ē</i>	<i>i</i> ( <i>ai</i> , § 67)
	<i>giban</i> , to give	<i>gaf</i>	<i>gēbum</i>	<i>gibans</i>
	<i>qipan</i> , to say	<i>qap</i>	<i>qēpum</i>	<i>qipans</i>
	<i>saihran</i> , to see	<i>sahv</i>	<i>sēhvum</i>	<i>saihrans</i>
	<i>sniwan</i> , to hasten	<i>snáu</i> (§ 150)	<i>snēwum</i>	<i>sniwans</i>
Goth.	<i>mitan</i> , to measure	<i>mat</i>	<i>mētum</i>	<i>mitans</i>
O.Icel.	<i>meta</i>	<i>mat</i>	<i>mōtum</i>	<i>metinn</i>
OE.	<i>metan</i>	<i>mæt</i>	<i>mæton</i>	<i>meten</i>
OHG.	<i>mezzan</i>	<i>maz</i>	<i>māzzun</i>	<i>gimezzan</i>

§ 308. To this class also belong:—*bidjan*, to pray; *diwan*, to die; *fitan*, to travail in birth; *fraihnan*, to ask; *bi-gitan*, to find; *hlifan*, to steal; *itan*, to eat; *ligan*, to lie down; *lisan*, to gather; *ga-nisan*, to be saved; *nipan*, to help; *rikan*, to heap up; *sitan*, to sit; *ga-widan*, to bind; *ga-wigan*, to shake down; *wisan*, to be, remain; *wrikan*, to persecute.

NOTE.—In *bidjan* (*bap*, *bēdum*, *bidans*) the *j* belongs to the present only. In the present tense *bidjan* is conjugated like *nasjan* (§ 317). *sitan*, *ligan* are new formations. The regular forms would be \**sitjan*, \**ligjan*, cp. the corresponding forms of the other Germanic languages. O.Icel. *sitja*, *liggja*, OE. *sittan*, *licgan*, OS. *sittian*, *liggian*, OHG. *sitzen*, *liggen*.

In *fraihnan* (*frah*, *frēhum*, *fraihans*) the *n* belongs to the present only. The pret. of *itan* is *ēt* (occurring in *frēt*, pret. of *fra-itan*, to devour) = OE. *æt*, OHG. *āz*, Lat. *ēdi*.

## § 309.

## CLASS VI.

	<i>Infm.</i>	<i>Pret. Sing.</i>	<i>Pret. Pl.</i>	<i>P.P.</i>
	a	ō	ō	a
Goth.	faran, <i>to go</i>	fōr	fōrum	farans
O.Icel.	fara	fōr	fōrum	farinn
OE.	faran	fōr	fōron	færen
OS.	faran	fōr	fōrun	gifaran
OHG.	faran	fuor	fuorun	gifaran
Goth.	slahan, <i>to smite</i>	slōh	slōhum	slahans
	graban, <i>to dig</i>	grōf	grōbum	grabans
	frapjan, <i>to under-stand</i>	frōp	frōpum	frapans

§ 310. To this class also belong:—alan, *to grow*; us-anan, *to expire*; ga-daban, *to besee*; ga-draban, *to hew out*; ga-dragan, *to heap up*; af-hlaþan, *to lade*; malan, *to grind*; sakan, *to rebuke*; skaban, *to shave*; standan, *to stand*; swaran, *to swear*; þwahan, *to wash*; wakan, *to wake*.

Seven verbs of this class have *j* in the present; but in other respects are like *faran*, &c.; *frapjan*, *to understand*; *hafjan*, *to raise*; *hlahjan*, *to laugh*; *ga-raþjan*, *to count*; *ga-skapjan*, *to create*; *skapjan*, *to injure*; *wahsjan*, *to grow*. Cp. the similar formation of the present in verbs like Lat. *capiō*, *faciō*. These seven verbs are conjugated in the present tense like *nasjan* or *sōkjan* according to the rules given in § 316.

NOTE.—OE. OS. *swerian*, OHG. *swerien*, O.Icel. *sverja*, *to swear*, show that Goth. *swaran* is a new formation for \**swarjan*.

The *n* in *standan* (*stōþ*, *stōpum*, \**staþans*) belongs to the present only, cp. Engl. *stand*, *stood*, and Lat. perfects like *frēgī*, *vici* to presents *frangō*, *vincō*.

## 2. Reduplicated Strong Verbs.

## CLASS VII.

§ 311. The perfect (cp. § 292) was formed in the parent language partly with and partly without reduplication. The reason for this difference is unknown. Examples are: Skr. *va-várta*, *I have turned*, *va-várttha*, *va-várta* = Goth. *warþ*, *warst*, *warþ*; pl. *va-vrtimá* = Goth. *waúrþum*; Gr. *λείπω*, *I leave*, *πέμπω*, *I send*, pf. *λέ-λοιπα*, *πέ-πομφα*; *δέ-δωκα*, Lat. *de-dī*, *I have given*; but Skr. *véda*, Gr. *οἶδα*, Goth. *wáit*, *I know*, lit. *I have seen*. Classes I to VI of strong verbs, and the preterite-presents, belong to the type of Skr. *véda*.

The reduplicated syllable originally contained the vowel *e* as in Greek *λέ-λοιπα*. In Gothic the vowel in the reduplicated syllable would regularly be *i* (§ 66), except in verbs beginning with *r*, *h*, *hv*, where the *aí* is quite regular (§ 67), but from forms like *rēdan*, *háitan*, *hvōpan*, pret. *raí-rōþ*, *haí-háit*, *hvaí-hvōþ*, the *aí* was extended to the reduplicated syllable of all verbs of this class.

In the sing. the accent was on the stem and in the dual and plural originally on the ending with corresponding change of ablaut (cp. §§ 32, 122-5, 136). Sanskrit preserved this distinction more faithfully than any of the other Indg. languages. It was also preserved in the Germanic languages in the first five classes of strong verbs. In the sixth class the vowel of the sing. was levelled out into the dual and plural. This levelling also took place in division (b) of the seventh class in Gothic, and the stem of the present was extended to the past participle which originally had the same stem as the pret. plural, cp. *bitum*, *bundum*, pp. *bitans*, *bundans*; whereas in division (a) the stem of the present was extended to all parts of the verb.

§ 312. The reduplicated verbs in Gothic are most conveniently divided into two classes:—(a) verbs which retain the same stem-vowel through all tenses, and form their preterite simply by reduplication, as *háitan*, *to call*; *haihái*t, *haihái*tum, *háitans*; (b) verbs which form their preterite by reduplication and ablaut combined. These verbs have the same stem-vowel in the pret. sing. and plural, and the stem-vowel of the past participle is the same as that of the present tense.

NOTE.—In verbs beginning with two consonants, only the first is repeated in the reduplicated syllable except in the combinations *st*, *sk*, as *fraísan*, *to tempt*, pret. *faifraís*; but *ga-staldan*, *to possess*, pret. *ga-staistald*; *skáidan*, *to sever*, pret. *skaískáip*.

When the verb begins with a vowel, the reduplication consists in prefixing *ai*, as *áukan*, *to add*, pret. *aiáuk*.

#### Division (a).

§ 313. Five sub-classes are to be distinguished according as the present stem contains:—*a(ā)*, *ái*, *ē*, *ō*, *áu*.

<i>Infin.</i>	<i>Pret. Sing.</i>	<i>P.P.</i>
<i>a(ā)</i> :— <i>falpan</i> , <i>to fold</i>	<i>faifalp</i>	<i>falpans</i>
<i>haldan</i> , <i>to hold</i>	<i>haihald</i>	<i>haldans</i>
<i>ga-staldan</i> , <i>to possess</i>	<i>ga-staistald</i>	<i>ga-staldans</i>
<i>fāhan</i> (§ 59), <i>to seize</i>	<i>faifāh</i>	<i>fāhans</i>
<i>hāhan</i> (§ 59), <i>to hang</i>	<i>haihāh</i>	<i>hāhans</i>

NOTE.—I. The following verbs, the preterites of which are not extant, also belong here: *us-alpan*, *to grow old*; *blandan*, *to mix*; *ana-praggan*, *to oppress*; *saltan*, *to salt*; *waldan*, *to rule*; *gaggan*, *to go*, pp. *gaggans*, the wanting pret. *\*gaigagg* is supplied by the weak pret. *iddja* (§ 321).

<i>Infin.</i>	<i>Pret. Sing.</i>	<i>P.P.</i>
ái:—af-áikan, to deny	af-aíáik	af-áikans
fráisan, to tempt	faífráis	fráisans
háitan, to call	haíháit	háitans
láikan, to leap	laíláik	láikans
máitan, to cut	maímáit	máitans
skáidan, to divide	skaískáiþ	skáidans

NOTE.—2. Here belongs also *ga-pláihan*, to cherish, comfort, the pret. of which is not extant.

<i>Infin.</i>	<i>Pret. Sing.</i>	<i>P.P.</i>
ē:—slēpan, to sleep	saíslēp	slēpans
	saízlēp	

NOTE.—3. Here belongs also *uf-blēsan*, to blow up, puff up, which only occurs in the pres. pass. 3 pers. sing. and the pp.

<i>Infin.</i>	<i>Pret. Sing.</i>	<i>P.P.</i>
ō:—lvōpan, to boast	hvaílvōp	lvōpans

NOTE.—4. Here belong also the preterites *faíflōkun*, they bewailed, *laíflōun*, they reviled, the presents of which \*flōkan, \*lauan are wanting; as also the verb *blōtan*, to worship, pret. wanting.

<i>nfin.</i>	<i>Pret. Sing.</i>	<i>P.P.</i>
áu:—áukan, to add	aíáuk	áukans

NOTE.—5. Here belong also *hláupan*, to leap; *stáutan*, to snite, which only occur in the present.

### Division (b).

§ 314. The verbs of this division belong to the seventh ablaut-series (§ 124).

<i>Infin.</i>	<i>Pret. Sing.</i>	<i>P.P.</i>
grētan, to weep	gaígrōt	grētans
lētan, to let	laíflōt	lētans
ga-rēdan, to reflect upon	ga-raíróþ	ga-rēdans
tēkan, to touch	taíftōk	tēkans
saian, to sow	saísfō	saians
waian, to blow	waíwōun (pl.)	waians

NOTE.—Of *waian* only the pres. part. masc. dat. sing. (*waiandin*), and the pret. 3 pers. pl. occur. The 2 pers. sing. pret. of *saian* is *saisōst*, with the ending *-st*, instead of *-t*, from verbs like *last*, where *-st* was regular, see § 138.

## B. WEAK VERBS.

§ 315. The weak verbs, which for the most part are derivative or denominative, are divided in Gothic into four classes according as the infinitives end in *-jan*, pret. *-ida*, (*-ta*); *-ōn*, pret. *-ōda*; *-an*, pret. *-áida*; *-nan*, pret. *-nōda*. The weak preterite is a special Germanic formation, and many points connected with its origin are still uncertain. Some scholars are inclined to regard it as a periphrastic formation which was originally confined to denominative verbs, and then at a later period became extended to primary verbs as well. The Gothic endings of the singular:—*-da*, *-dēs*, *-da* would thus represent an old aorist formed from the root *dhē*, *put*, *place* (Gr. *τίθημι*), which stands in ablaut relation to OE. OS. *dōn*, OHG. *tuon*, *to do*, as Indg. *\*dhóm*, (*\*dhēm*), *\*dhēs*, *dhēt*, prim. Germanic *\*dōn*, (*\*dāen*), *\*dāes*, *dāe* = Goth. *-da*, *-dēs*, *-da*. But it is also probable that the dental in the pret. sing. stands in close relationship to the dental of the past participle, where the *-ps* = prim. Germanic *-dās*, Gr. *-ρός*. In Gothic the old preterite (perfect) of *dōn* has been preserved in the pret. dual and plural, as *-dēd-u*, *-dēd-uts*; pl. *-dēd-um*, *-dēd-up*, *-dēd-un* (with the same personal endings as in the pret. of strong verbs, § 292) = OHG. *tāt-um*, (*-un*), *tāt-ut*, *tāt-un* (OS. *dād-un*), the pret. plural of *tuon*.

NOTE.—Many points concerning the inflexion of weak verbs in the oldest periods of the Germanic languages have never been satisfactorily explained. For a summary and discussion of the various explanations which have been suggested by scholars, the student should consult: Brugmann's *Kurze*

vergleichende Grammatik der indogermanischen Sprachen; Streitberg's Urgermanische Grammatik; and Kluge's 'Vorgeschichte der altgermanischen Dialekte' in Paul's Grundriss der germanischen Philologie, vol. I.

### I. First Weak Conjugation.

§ 316. The verbs of this conjugation are sub-divided into two classes:—(1) verbs with a short stem-syllable, as *nasjan*, *to save*; or with a long open syllable, as *stōjan*, *to judge*; (2) verbs with a long closed syllable, as *sōkjan*, *to seek*; and polysyllabic verbs, as *glitmunjan*, *to shine*.

The two classes only differ in the 2 and 3 pers. sing. and the 2 pers. pl. of the pres. indic. and in the 2 pers. pl. imperative. Class (1) has *-ji-*, but class (2) *-ei-*. See §§ 153-4.

§ 317. The full conjugation of *nasjan*, *stōjan*, *sōkjan* will serve as models.

#### a. Active.

##### Present.

##### INDICATIVE.

Sing. 1.	<i>nasja</i>	<i>stōja</i>	<i>sōkja</i>
2.	<i>nasjis</i>	<i>stōjis</i>	<i>sōkeis</i>
3.	<i>nasjip</i>	<i>stōjip</i>	<i>sōkeip</i>
Dual 1.	<i>nasjōs</i>	<i>stōjōs</i>	<i>sōkjōs</i>
2.	<i>nasjats</i>	<i>stōjats</i>	<i>sōkjats</i>
Plur. 1.	<i>nasjam</i>	<i>stōjam</i>	<i>sōkjam</i>
2.	<i>nasjip</i>	<i>stōjip</i>	<i>sōkeip</i>
3.	<i>nasjand</i>	<i>stōjand</i>	<i>sōkjand</i>

##### SUBJUNCTIVE.

Sing. 1.	<i>nasjáu</i>	<i>stōjáu</i>	<i>sōkjáu</i>
2.	<i>nasjáis</i>	<i>stōjáis</i>	<i>sōkjáis</i>
3.	<i>nasjái</i>	<i>stōjái</i>	<i>sōkjái</i>
Dual 1.	<i>nasjáiwa</i>	<i>stōjáiwa</i>	<i>sōkjáiwa</i>
2.	<i>nasjáits</i>	<i>stōjáits</i>	<i>sōkjáits</i>

Plur. 1.	nasjáima	stōjáima	sōkjáima
2.	nasjáip	stōjáip	sōkjáip
3.	nasjáina	stōjáina	sōkjáina

## IMPERATIVE.

Sing. 2.	nasei	*stauei	sōkei
3.	nasjadáu	stōjadáu	sōkjadáu
Dual 2.	nasjats	stōjats	sōkjats
Plur. 1.	nasjam	stōjam	sōkjam
2.	nasjip	stōjip	sōkeip
3.	nasjandáu	stōjandáu	sōkjandáu

## INFINITIVE.

nasjan	stōjan	sōkjan
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## PARTICIPLE.

nasjands	stōjands	sōkjands
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*Preterite.*

## INDICATIVE.

Sing. 1.	nasida	stauida	sōkida
2.	nasidēs	stauidēs	sōkidēs
3.	nasida	stauida	sōkida
Dual 1.	nasidēdu	stauidēdu	sōkidēdu
2.	nasidēduts	stauidēduts	sōkidēduts
Plur. 1.	nasidēdum	stauidēdum	sōkidēdum
2.	nasidēdup	stauidēdup	sōkidēdup
3.	nasidēdun	stauidēdun	sōkidēdun

## SUBJUNCTIVE.

Sing. 1.	nasidēdjáu	stauidēdjáu	sōkidēdjáu
2.	nasidēdeis	stauidēdeis	sōkidēdeis
3.	nasidēdi	stauidēdi	sōkidēdi
Dual 1.	nasidēdeiwa	stauidēdeiwa	sōkidēdeiwa
2.	nasidēdeits	stauidēdeits	sōkidēdeits
Plur. 1.	nasidēdeima	stauidēdeima	sōkidēdeima
2.	nasidēdeip	stauidēdeip	sōkidēdeip
3.	nasidēdeina	stauidēdeina	sōkidēdeina



## PARTICIPLE.

nasīps

stauīps

sōkīps

## b. Passive.

*Present.*

## INDICATIVE.

Sing. 1.	nasjada	stōjada	sōkjada
2.	nasjaza	stōjaza	sōkjaza
3.	nasjada	stōjada	sōkjada
Plur. 1. 2. 3.	nasjanda	stōjanda	sōkjanda

## SUBJUNCTIVE.

Sing. 1.	nasjaidáu	stōjaidáu	sōkjaidáu
2.	nasjaidáu	stōjaidáu	sōkjaidáu
3.	nasjaidáu	stōjaidáu	sōkjaidáu
Plur. 1. 2. 3.	nasjaindáu	stōjaindáu	sōkjaindáu

NOTE.—On stōjan beside stauida, see §§ 80-1.

§ 318. Like *nasjan* are conjugated the following and many other verbs: *arjan*, to plough; *gatamjan*, to tame; *hazjan*, to praise; *huljan*, to hide; *kukjan*, to kiss; *lagjan*, to lay; *matjan*, to eat; *natjan*, to wet; *satjan*, to set; *pragjan*, to run; *waljan*, to choose; *warjan*, to forbid; *wasjan*, to clothe.

§ 319. Like *stōjan* are conjugated the following verbs which change *iu*, *áu* back to *iw*, *aw* before a following vowel (§ 150): *ana-niujan*, to renew; *ga-qiujan*, to give life to; *siujan*, to sew; \**stráujan* (pret. *strawida*), to strew; *táujan*, to do.

NOTE.—Here would also belong \**af-mōjan*, to fatigue, \**af-dōjan*, to fatigue, but of these two verbs only the nom. pl. masc. of the pp. occurs once, *af-mauidai*, *af-dauidai*, cp. § 80.

§ 320. Like *sōkjan* are conjugated the following and a great many others: *and-bahtjan*, to serve; *áugjan*, to show; *dáiljan*, to deal out; *dáupjan*, to baptize; *dáupjan*,

to put to death; *dōmjan*, to judge; *dragkjan*, to give to drink; *dráibjan*, to trouble; *faúrhrtjan*, to fear; *fōdjan*, to feed; *fra-wardjan*, to destroy; *ga-brannjan*, to burn; *ga-láubjan*, to believe; *ga-mōtjan*, to meet; *gáumjan*, to perceive; *glitmunjan*, to shine; *gōljan*, to greet; *háiljan*, to heal; *háusjan*, to hear; *hnáiwjan*, to abase; *hráinjan*, to make clean; *huggrjan*, to hunger; *láisjan*, to teach; *láistjan*, to follow; *liuhtjan*, to give light; *máidjan*, to falsify; *maúrþrjan*, to murder; *mēljan*, to write; *mērjan*, to preach, proclaim; *mikiljan*, to magnify; *namnjan*, to name; *ōgjan*, to terrify; *ráisjan*, to raise; *rōdjan*, to speak; *sipōnjan*, to be a disciple; *sniumjan*, to hasten; *swōgatjan*, to sigh; *þaúrsjan*, to thirst; *wandjan*, to turn; *wēnjan*, to hope.

§ 321. A certain number of verbs belonging to Class I formed their pret. and past participle already in prim. Germanic without the medial vowel *-i-*, cp. pret. Goth. *þāhta*, O.Icel. *þatta*, OE. *pōhte*, OS. *thahta*, OHG. *dāhta*; pp. Goth. *þāhts*, OE. *geþōht*, OHG. *gidāht*. The following Gothic verbs belong to this type except the pp. *káupatips*. See § 340.

<i>Infin.</i>	<i>Pret.</i>	<i>P.P.</i>
<i>briggjan</i> , to bring	<i>brāhta</i>	* <i>brāhts</i>
<i>brūkjan</i> , to use	<i>brūhta</i>	* <i>brūhts</i>
<i>bugjan</i> , to buy	<i>baúhta</i>	<i>baúhts</i>
<i>gaggan</i> , to go	<i>iddja</i>	<i>gaggans</i>
<i>káupatjan</i> , to buffet	<i>káupasta</i>	<i>káupatips</i>
<i>þagkjan</i> , to think	<i>þāhta</i>	<i>þāhts</i>
<i>þugkjan</i> , to seem	<i>þūhta</i>	<i>þūhts</i>
<i>waúrkjan</i> , to work	<i>waúrhta</i>	<i>waúrhts</i>

NOTE.—1. On the consonant changes in the pret. forms (except *iddja*), see § 138. On the vowel-lengthening in *brāhta*, *þāhta*, see § 59, and *þūhta*, § 62. The pp. *þāhts*, *þūhts* occur only in compound adjectives, *anda-þāhts*, *cautious*, *vigilant*; *háuh-þūhts*, *high-minded*.

2. *gaggan* (§ 313, note 1) is properly a reduplicated verb, the

pret. of which, *gaigagg*, has been lost. The extant forms of *iddja* (§ 156) are inflected like *nasida* (§ 317); in one instance a weak pret. *gaggida* also occurs.

3. The present *briggan* is a strong verb of the third class (§ 303). The regular weak present *\*braggjan* (= OE. *breng(e)an*, OS. *brengian*) has been lost. Cp. also OHG. *bringen*, pret. *brāhta*, beside the rare strong form *brang*.

#### GENERAL REMARKS ON THE VERBS OF CLASS I.

§ 322. The first class of weak verbs contains partly causative and partly denominative verbs as in the other Indg. languages, as Skr. *bhārayāmi* (Gr. *φορέω*), *I cause to bear*; Skr. *vartáyāmi* (Goth. *fra-wardja*), *I cause to turn*; Goth. *nasjan*, *to save*, *ráisjan*, *to raise*, beside Skr. *bhārāmi*, Gr. *φέρω*, *I bear*; Skr. *vártāmi*, *I turn*, Goth. *waírþa*, *I become*; *ga-nisan*, *to be saved*; *ur-reisan*, *to arise*. Gr. *δακρύω*, *I weep*, *ὀνομαίνω*, *I name*; Goth. *dáiljan*, *to deal out*; *háiljan*, *to heal*; *namnjan*, *to name*; beside Gr. *δάκρυ*, *tear*; *ὄνομα*, *name*; Goth. *dáils*, *portion*; *háils*, *whole*; *namō*, *name*.

Irrespectively of the nature of the stems of the nouns and adjectives from which denominative verbs were formed, the two kinds of verbs had come to have the same inflexional endings already in prim. Germanic. In the parent language the endings of the pres. sing. and pl. of the causative verbs were: Sing. *-éjō*, *-éjesi*, *-éjeti*; *-éjomes*, (*-mos*), *-éjete*, *-éjonti*. Thus—

<i>Indg.</i>	<i>Prim. Germ.</i>
* <i>noséjō</i>	* <i>nazijō</i>
* <i>noséjesi</i>	* <i>nazijizi</i>
* <i>noséjeti</i>	* <i>nazijidi</i>
* <i>noséjomes</i>	* <i>nazijamiz</i>
* <i>noséjete</i>	* <i>nazijidi</i>
* <i>noséjonti</i>	* <i>nazijandi</i>

The *-ij-* = Indg. *-ej-* regularly became *j* before guttural vowels, whence Goth. *nasja, sōkja*; *nasjam, nasjand, nasjands, nasjan*, &c., see §§ 152, (3), 157. The combination *-iji-* regularly became *-ī-* after long closed stem-syllables and after unaccented syllables, but *-ji-* in other cases (§ 153), whence Goth. *sōkeis, sōkeiþ*, beside *nasjis, nasjiþ*. On the imperative forms *nasei, sōkei*, see § 154.

Apart from the forms with *-ei-*, *-ei-*, and the indic. pret. sing. all forms of the finite verb have the same endings as the corresponding tenses and moods of the strong verbs (§§ 287-297). On the indic. pret. singular, see § 315. Past participle *nasīþs, sōkīþs*, prim. Germanic *\*nazidaz, \*sōkidaz*, Indg. *-itós*.

### § 323. 2. Second Weak Conjugation.

#### a. Active.

##### Present.

	INDIC.	SUBJ.	IMPERATIVE.
Sing.	1. <i>salbō, I anoint</i>	<i>salbō</i>	—
	2. <i>salbōs</i>	<i>salbōs</i>	<i>salbō</i>
	3. <i>salbōþ</i>	<i>salbō</i>	<i>salbōdáu</i>
Dual	1. <i>salbōs</i>	<i>salbōwa</i>	—
	2. <i>salbōts</i>	<i>salbōts</i>	<i>salbōts</i>
Plur.	1. <i>salbōm</i>	<i>salbōma</i>	<i>salbōm</i>
	2. <i>salbōþ</i>	<i>salbōþ</i>	<i>salbōþ</i>
	3. <i>salbōnd</i>	<i>salbōna</i>	<i>salbōndáu</i>
	INFIN.	PARTICIPLE.	
	<i>salbōn</i>	<i>salbōnds</i>	

##### Preterite.

	INDIC.	SUBJ.
Sing.	1. <i>salbōda</i>	<i>salbōdēdjáu</i>
	2. <i>salbōdēs</i>	<i>salbōdēdeis</i>
	[&c. like <i>nasida</i> ]	[&c. like <i>nasi-dēdjáu</i> ]
	PARTICIPLE.	
	<i>salbōþs</i>	

b. Passive. *Present.*

	INDIC.	SUBJ.
Sing. 1.	salbōda	salbōdáu
2.	salbōza	salbōzáu
3.	salbōda	salbōdáu
Plur. 1. 2. 3.	salbōnda	salbōndáu

§ 324. The second class of verbs is denominative and originally belonged partly to the athematic and partly to the thematic conjugation (§ 280). The first pers. sing. of the former ended in *-āmi* and of the latter in *-ājō*. The *ā* became *-ō* in the prim. Germanic period (§ 42). In Gothic the *-ō* became extended to all forms of the verb. The Gothic and OHG. pres. indic. belongs to the athematic conjugation and OE. partly to the one and partly to the other. The prim. Germanic forms corresponding to the Gothic and OHG. were: Sing. *\*salbō-mi*, *\*salbō-zi*, *\*salbō-đi*; dual *\*salbō-(w)iz*, *\*salbō-điz*; Pl. *\*salbō-miz*, *\*salbō-đi*, *\*salbō-nđi*; from which the corresponding Gothic forms were regularly developed except *salbōts* (on which see §§ 287, 292) and the first pers. singular which would have become *\*salbōm* as in OHG. The form *salbō* presents difficulties. It was probably a new formation with *-a* from the other classes of weak verbs and then *\*salba* became *salbō* with *ō* from the other forms of the present. The cause of the new formation was doubtless due to the fact that the first pers. sing. and pl. would otherwise have been alike.

The pres. subjunctive is an old conjunctive (not optative as in Class I) and corresponds to the pres. subjunctive forms in the OHG. Franconian dialect: *salbo*, *salbōs(t)*, *salbo*; *salbōm*, *salbōt*, *salbōn*. The prim. Germanic forms were: Sing. *\*salbō-m*, *\*salbō-z*, *\*salbō* (Indg. *-t*); dual *\*salbō-wē*, *\*salbō-điz*; Pl. *\*salbō-mē*, *\*salbō-đi*, *\*salbō-n* (Indg. *-nt*). In Goth. the first and third pers. sing. would regularly be *\*salba*. The *-ō* in *salbō* was

due to levelling out the *ō* of the other forms. On *salbōts* see §§ 287, 292. The *-a* in *salbōna* was from the first pers. plural as in all the other classes of verbs.

The regular form of the imperative second pers. singular would be \**salba* (with *-a* from older *-ō* = Indg. *-ā*, cp. Gr. Doric *τίμα*, *honour thou*; Lat. *amā*, *love thou*), but here again the *ō* in the other forms was levelled out. The other forms of the imperative have the same endings as in Class I (§ 317).

The pret. indic. and subjunctive and the passive have the same endings as in Class I.

Past participle *salbōps* from prim. Germanic *salbōdās*, Indg. *-ātós* (Gr. Doric *-ārós*, Lat. *-ātus*).

§ 325. Like *salbōn* are conjugated the following and several others: *áihtrōn*, to beg for; *áirinōn*, to be a messenger; *awiliudōn*, to thank; *dwalmōn*, to be foolish; *faginōn*, to rejoice; *fiskōn*, to fish; *fráujinōn*, to be lord or king; *frijōn*, to love; *gáunōn*, to lament; *ga-leikōn*, to liken; *hatizōn*, to hate; *hölōn*, to treat with violence; *hvarbōn*, to go about; *idreigōn*, to repent; *karōn*, to care for; *káupōn*, to traffic; *lapōn*, to invite; *lustōn*, to desire; *mitōn*, to consider; *reikinōn*, to rule; *sidōn*, to practise; *skalkinōn*, to serve; *spillōn*, to narrate; *sunjōn*, to justify; *swiglōn*, to pipe; *ufar-munnōn*, to forget.

### § 326. 3. Third Weak Conjugation.

#### a. Active. Present.

	INDIC.	SUBJ.	IMPERATIVE.
Sing.	1. <i>haba</i> , I have	<i>habáu</i>	—
	2. <i>habáis</i>	<i>habáis</i>	<i>habái</i>
	3. <i>habáiþ</i>	<i>habái</i>	<i>habadáu</i>
Dual	1. <i>habōs</i>	<i>habáiwa</i>	—
	2. <i>habats</i>	<i>habáits</i>	<i>habats</i>
Plur.	1. <i>habam</i>	<i>habáima</i>	<i>habam</i>
	2. <i>habáiþ</i>	<i>habáiþ</i>	<i>habáiþ</i>
	3. <i>haband</i>	<i>habáina</i>	<i>habandáu</i>

INFIN.		PARTICIPLE.	
haban		habands	
<i>Preterite.</i>			
INDIC.		SUBJ.	
Sing. 1. habáida		habáidēdjáu	
2. habáidēs		habáidēdeis	
[&c. like nasida]		[&c. like nasidēdjáu]	
PARTICIPLE.			
habáiþs			
<i>b. Passive. Present.</i>			
INDIC.		SUBJ.	
Sing. 1. habada		habáidáu	
2. habaza		habáizáu	
3. habada		habáidáu	
Plur. 1. 2. 3. habanda		habáindáu	

§ 327. Most of the verbs belonging to the third class were originally primary verbs like Lat. *habē-re*, to *have*. In prim. Germanic there were at least two stem-forms of *haban*, viz. present \**habāj-* and pret. \**hab-*. In Gothic as in the other Germanic languages the different types became mixed, which gave rise to many new formations. In OHG. the stem-form of the present was extended to all parts of the verb, as pret. *habēta*, pp. *gihabēt*, but OE. *hæfde*, *gehæfd*, OS. *habda*, *gihabd*. In Gothic the stem-form of the present was extended to the preterite and pp. just as in OHG. The prim. Germanic forms of the pres. indic. were: Sing. \**habājō*, \**habājizi*, \**habājidi*; dual \**habājō-(w)iz* (§ 287), \**habājidiz*; Pl. \**habājamiz*, \**habājidi*, \**habājandi*; from which with the loss of intervocalic *-j-* (§§ 76, 152) were regularly developed the second and third pers. sing. *habáis*, *habáiþ* and the second pers. pl. *habáiþ*. The other forms of the present would have become in Gothic \**habaia*; \**habaiōs*, \**habáiþs*; \**habaiam*, \**habaiand*, see § 76. But the whole of the pres. indic.

(except the forms *habáis*, *habáip*), the pres. subjunctive, the imperative (except *habái*, *habáip*), the infinitive, the pres. participle, the passive indic. and subjunctive, were formed direct from the stem-form \**xaþ* + the endings of the first Class of weak verbs. The imperative forms *habái*, *habáip* were regularly developed from prim. Germanic \**xaþæj(i)*, \**xaþæ(j)ið(i)*.

§ 328. Like *haban* are also conjugated: *áistan*, to reverence; *ana-silan*, to be silent; *and-staurran*, to murmur against; *arman*, to pity; *bauan*, to dwell; *fastan*, to fast, hold firm; *fijan*, to hate; *ga-geigan*, to gain; *ga-kunnan*, to recognize; *hatan*, to hate; *jiukan*, to contend; *leikan*, to please; *liban*, to live; *liugan*, to marry; *maurnan*, to mourn; *munan*, to consider; *reiran*, to tremble; *saurgan*, to sorrow; *sifan*, to rejoice; *skaman* (*sik*), to be ashamed; *slawan*, to be silent; *trauan*, to trust; *swēran*, to honour; *þahan*, to be silent; *witan*, to watch, observe.

NOTE.—1. On the stem-vowel in *bauan*, *trauan*, see § 80.

2. *bauan* belonged originally to the reduplicated verbs (cp. O.Icel. *būa*, to dwell, pret. sing. *bjō*, pp. *büenn*), and the strong form is still regularly preserved in *bauip*, the 3 pers. sing. pres. indic. 3. Beside *hatan* there also occurs twice *hatjan*.

4. It cannot be determined whether *bnauan* (§ 80), to rub, of which only the pres. participle occurs, belongs here or to the reduplicated verbs.

#### § 329. 4. Fourth Weak Conjugation.

##### Present.

	INDIC.	SUBJ.	IMPERATIVE.
Sing. 1.	<i>fullna</i> , I become full	<i>fullnáu</i>	—
2.	<i>fullnis</i>	<i>fullnáis</i>	<i>fulln</i>
3.	<i>fullniþ</i>	<i>fullnái</i>	<i>fullnadáu</i>
Dual 1.	<i>fullnōs</i>	<i>fullnáiwa</i>	—
2.	<i>fullnats</i>	<i>fullnáits</i>	<i>fullnats</i>
Plur. 1.	<i>fullnam</i>	<i>fullnáima</i>	<i>fullnam</i>
2.	<i>fullniþ</i>	<i>fullnáip</i>	<i>fullniþ</i>
3.	<i>fullnand</i>	<i>fullnáina</i>	<i>fullnandáu</i>



INFIN. fullnan	PARTICIPLE. fullnands
<i>Preterite.</i>	
Sing. 1. fullnōda	fullnōdēdjáu
2. fullnōdēs	fullnōdēdeis
[&c. like <i>nasida</i> ]	[&c. like <i>nasidēdjáu</i> ]

NOTE.—All verbs belonging to this class are intransitive, and accordingly have no passive voice.

§ 330. The verbs of the fourth class are partly denominative and partly deverbative, and denote the entering into a state expressed by the simplex, as *fullnan*, to become full; *and-bundnan*, to become unbound, as compared with *fulls*, full; *and-bindan*, to unbind. They correspond in meaning with the inceptive or inchoative verbs in Latin and Greek. They belonged originally to the athematic conjugation (§ 280) and contained in the pres. indic. the formative suffix *-nā-* in the singular and *-nə-* in the dual and plural, as in Skr. Sing. *badh-nā-mi*, I bind, *badh-nā-si*, *badh-nā-ti*; dual *badh-nī-vás*, *badh-nī-thás*, *badh-nī-tás*; Pl. *badh-nī-más*, *badh-nī-thá*, *badh-n-ánti* (= Indg. *bhndh-n-énti* with vocalic *n* in the stem). Such verbs had the weak grade form of the stem (like the pret. pl. and pp. of the first three classes of strong verbs) owing to the accent being on the *nā-* in the singular and on the ending in the dual and plural. The *-nā-*, *-nə-* became *-nō-* (§ 42), *-na-* (§ 41) in prim. Germanic. The prim. Germanic forms corresponding to the Skr. were: Sing. *\*bundnōmi*, *\*bundnōsi*, *\*bundnōpi*; dual *\*bundnawés*, *\*bundnadés*; Pl. *\*bundnamés*, *\*bundnadé*, *\*bundnínpi*; from which the first pers. pl. Goth. *-bundnam* is regularly developed. All the other forms of the pres. indic. were new formations formed direct from the stem-form *bundn-*, *fulln-*, &c. + the endings of strong verbs; and similarly with the pres. subjunctive, imperative, infinitive and pres. participle. The pret. was formed from the

original stem-form of the pres. sing. *bundnō*-, *fullnō*-, &c. + the endings of the first class of weak verbs.

§ 331. Like *fullnan* are conjugated the following verbs and a few others: *af-dumbnan*, to hold one's peace; *af-daubnan*, to become deaf; *af-taurnan*, to be torn away from; *and-bundnan*, to be unbound; *bi-áuknan*, to become larger; *dis-skritnan*, to become torn; *fra-lusnan*, to perish; *fra-qistnan*, to perish; *ga-batnan*, to profit; *ga-blindnan*, to become blind; *ga-dáupnan*, to die; *ga-haftnan*, to be attached to; *ga-háilnan*, to become whole; *ga-qiunan*, to be made alive; *ga-skáidnan*, to become parted; *ga-þaúrsnan*, to dry up, wither away; *ga-waknan*, to awake; *in-feinan*, to be moved with compassion; *mikilnan*, to be magnified; *tundnan*, to take fire; *ufar-hafnan*, to be exalted; *us-geisnan*, to be aghast; *us-gutnan*, to be poured out; *us-háuhnan*, to be exalted; *us-luknan*, to become unlocked; *us-mērnán*, to be proclaimed; *weihnan*, to become holy.

### C. MINOR GROUPS.

#### A. PRETERITE-PRESENTS.

§ 332. These verbs were originally unreduplicated perfects which acquired a pres. meaning like Skr. *vēda*, Gr. *oīda*, Lat. *nōvī*, *I know*, to which a new weak preterite (see § 340), an infinitive, and a pres. participle were formed in the prim. Germanic period. They are inflected in the pres. like the preterite of strong verbs. The following verbs, most of which are very defective, belong to this class:—

#### § 333. I. Ablaut-series.

*wáit*, *I know*, 2 sing. *wáist* (§ 138), 1 pl. *witum*, subj. *witjáu*, pret. *wissa* (§ 138), subj. pret. *wissēdjáu*, pres. part. *witands*, infin. \**witan*.

*láis*, *I know*. This is the only form extant.

## § 334.

## II. Ablaut-series.

dáug, *it is good for, profits*. The only form extant.

## § 335.

## III. Ablaut-series.

kann, *I know*, 2 sing. kant (kannt), 1 pl. kunnum, pret. indic. kunþa, pret. subj. kunþēdjáu, infin. kunnan, pres. part. kunnands, pp. kunþs.

NOTE.—The pret. and pp. of this verb presents difficulties in all the Germanic languages. The pp. kunþs, O.Icel. kǫþr (kunnr), OE. cūþ, OS. kūþ, O.Fris. kūth, OHG. kund (§ 127, Table I), all go back to prim. Germanic \*kúnþaz, Indg. \*gntós (with vocalic n). The regular prim. Germanic form would have been \*kundás, but the separate languages show that the accent must have been shifted from the ending to the stem some time prior to the operation of Verner's law, and that then a preterite was formed direct from the base kunþ- + the endings -ōn, (-æn), -æs, -æ, &c. (§ 315), whence Goth. kunþa, O.Icel. kunna from older \*kunþa, OE. cūþe, OHG. konda. See § 340.

þarf, *I need*, 2 sing. þarft, 1 pl. þáurbum, subj. þáurbjáu, pret. indic. þáurfta, infin. \*þáurban, pres. part. þáurbands, pp. þáurfts, *necessary*.

ga-dars, *I dare*, 1 pl. ga-daúrsum, subj. ga-daúrsjáu, pret. indic. ga-daúrsta, infin. ga-daúrsan.

## § 336.

## IV. Ablaut-series.

skal, *I shall, owe*, 2 sing. skalt, 1 pl. skulum, subj. skuljáu, pret. indic. skulda, pret. subj. skuldēdjáu, infin. \*skulan, pres. part. skulands, pp. skulds, *owing, lawful*.

man, *I think*, 1 pl. munum, subj. munjáu, pret. indic. munda, infin. munan, pres. part. munands, pp. munds.

bi-nah, *it is permitted or lawful*; ga-nah, *it suffices*, pp. bi-raúhts, *sufficient*, infin. \*naúhan. Other forms are wanting.

## § 337.

## V. Ablaut-series.

*mag, I can, may*, 2 sing. *magt* for \**maht*, dual *magu*, *maguts*, 1 pl. *magum*, subj. *magjáu*, pret. indic. *mahta*, pret. subj. *mahtēdjáu*, infin. \**magan*, pres. part. *magands*, pp. *mahts*.

## § 338.

## VI. Ablaut-series.

*ga-mōt, I find room*, 1 pl. \**ga-mōtum*, subj. *gamōtjáu*, pret. indic. *ga-mōsta*, infin. \**ga-mōtan*.

*ōg, I fear*, 1 pl. \**ōgum*, subj. *ōgjáu*, pret. indic. *ōhta*; imperative 2 sing. *ōgs*, from prim. Germanic \**ōgiz*, is originally an injunctive form. 2 pl. *ōgeiþ* (properly subj.), infin. \**ōgan*. The pres. part. of the real old infin. still survives in *unagands, fearless*.

§ 339. *áih, I have*, probably belonged originally to the seventh class of strong verbs (§ 311), 1, 3 sing. *áih* (7) and *áig* (1), plural 1. *áigum* (2) and *áihum* (2), 2. *áihup* (1), 3. *áigun* (2), subj. 3 sing. *áigi* (2), plural 2 pers. *áigeiþ* (1), 3. *áigeina* (1), pres. part. *áigands* (5) and *áihands* (1), infin. *áihan* (1) occurring in the compound *faír-áihan, to partake of*, pret. indic. 1, 3 sing. *áihsta*, 3 pl. *áihtēdun*, subj. 2 sing. *áihtēdeis*.

NOTE.—In the pres. *h* was regular in the 1, 3 pers. sing. indic. (§§ 136-7), and *g* in all other forms of the present. But in a few cases we find *h* where we should expect *g*, and in one case *g* instead of *h*. The figures in brackets give the number of times *h* and *g* occur in forms of the present.

§ 340. It should be noted that the ending of the past participle of all verbs belonging to the preterite presents goes back to Indg. *-tós* (not *-itós* as in the first class of weak verbs, § 322), as *kunþs* (§ 335 note), *munds*, *skulds* = prim. Germanic \**kúnþaz*, \**mundás*, \**skulđás*, Indg. \**gntós*, \**mntós*, \**skltós*; and similarly with the other past participles. This is no doubt the reason why the preterites do not have the medial *-i-* which is found in the

preterites and past participles of the first class of weak verbs, as *nasida*, *sōkida*, pp. *nasīps*, *sokīps*; and similarly with the preterites *baūhta*, *brāhta*, &c. (§ 321).

## B. VERBS IN -mi.

§ 341. Only scanty remains of the athematic verbs have been preserved in Gothic. These are the pres. indicative and subjunctive of the substantive verb, and the verb *will*.

### 1. The Substantive Verb.

§ 342. The substantive verb forms its present tense from the root *es-*. The other parts of the verb are supplied by *wisan* (§ 308).

#### *Present.*

	INDIC.	SUBJ.
Sing. 1.	<i>im, I am</i>	<i>sijáu</i>
2.	<i>is</i>	<i>sijáis</i>
3.	<i>ist</i>	<i>sijái</i>
Dual 1.	<i>siju</i>	* <i>sijáiwa</i>
2.	* <i>sijuts</i>	* <i>sijáits</i>
Plur. 1.	<i>sijum</i>	<i>sijáima</i>
2.	<i>sijup</i>	<i>sijáip</i>
3.	<i>sind</i>	<i>sijáina</i>
INFIN.	<i>wisan</i>	PARTICIPLE <i>wisands</i>

#### *Preterite.*

	INDIC.	SUBJ.
Sing. 1.	<i>was</i>	<i>wēsjáu</i>
2.	<i>wast</i>	<i>wēseis</i>
	[&c. like <i>nam</i> , § 286]	[&c. like <i>nēmjáu</i> ]

#### PARTICIPLE *wisans*

NOTE.—1. For the imperative the subj. forms *sijáis*, &c., are used.

2. Observe the elision of the vowel in *nist* = *ni ist*, *patist* = *pata ist*, *karist* = *kara ist*.

3. Beside *sijum*, *sijup* there also occur *sium*, *siup*, which points to a weak articulation of the intervocalic *-j-*.

The original forms of the pres. indic. were: Sing. *\*ésmi* (Skr. *ásmi*), *\*ési* beside *\*éssi* (Skr. *ási*, Homer *ἔσσι*), *\*ésti* (Skr. *ásti*, Gr. *ἐστί*); dual *\*swés* (Skr. *svás*), *\*stés* (Skr. *sthás*); Pl. *\*smés* (Skr. *smás*), *\*sté* (Skr. *sthá*), *\*sénti* (Skr. *sánti*). Beside the accented there also were unaccented forms just as in the pronouns (§ 259). *ésmi* regularly became *im* through the intermediate stages *\*izmi*, *\*immi*, *\*imm*. *is* from *\*isi*, *\*izi*; *ist* from *\*isti*; *sind* from *\*sindī*. *siju*, *sijum*, *sijup* with *sij-* from the pres. subjunctive and the endings of the pret. of strong verbs (§ 292), cp. the same endings in O.Icel. *erum*, *we are*, *erup*, *eru* (OE. *earon*); OHG. *bir-um*, *bir-ut*; OE. *sin-don*, OS. *sindun*.

The original forms of the pres. subjunctive were: Sing. *\*s(i)jém* (Skr. *syám*), *\*s(i)jés* (Skr. *syás*), *\*s(i)jét* (Skr. *syát*); Pl. *\*sīmé*, *\*sīté*, *\*sijént*, which would have become in Gothic *\*sija*, *\*sijēs*, *\*sija*; *\*seima* (OHG. *sīm*), *\*seip* (OHG. *sīt*), *\*sein* (OHG. OS. *sīn*). In Gothic the original *sij-* of the singular was extended to the plural and then the whole tense was remodelled after the analogy of the pres. subjunctive of strong verbs (§ 288).

## 2. The Verb 'will'.

§ 343. The present tense of this verb was originally an optative (subjunctive) form of a verb in *-mi*, which already in prim. Germanic came to be used indicatively. To this was formed in Gothic a new infinitive, present participle, and weak preterite. The endings of the present are those of the pret. subjunctive (§ 293). The existing forms are:—

*Present.*

Sing. 1. wiljáu	Plur. 1. wileima
2. wileis	2. wileip
3. wili	3. wileina
Dual 2. wileits	
INFIN. wiljan	PARTICIPLE wiljands

*Preterite.*

INDIC.	SUBJ.
Sing. 1. wilda	wildēdjáu
[&c. like nasida, § 317]	[&c. like nasidēdjáu]

## CHAPTER XIV

ADVERBS, PREPOSITIONS, AND CON-  
JUNCTIONS

## I. ADVERBS.

§ 344. Most adverbs of manner are formed from adjectives by means of the suffix *-ba*, the origin of which is uncertain. Some scholars regard it as an instrumental ending, representing an Indg. *\*.bhē* or *\*.bhō*. Examples are: *baírhataba*, *brighly*; *báitraba*, *bitterly*; *háuhaba*, *highly*; *hwassaba*, *sharply*; *mikilaba*, *greatly*; *raíhtaba*, *rightly*; *ubilaba*, *evilly*. *sunjaba*, *truly*. *ana-láugniba*, *secretly*; *ga-tēmiba*, *fitly*. *agluba*, *with difficulty*; *harduba* beside *hardaba*, *grievously*; *manwuba*, *in readiness*.

The original ablative of adjectives (Indg. *-ōd*, *-ēd*, OE. *-a*, OS. OHG. *-o*) was often used adverbially, as *and-áugjō*, *openly*; *ana-leikō*, *in like manner*; *ga-leikō*, *like*; *glaggwō*, *diligently*; *sinteinō*, *continually*; *sniumundō*, *quickly*; *spráutō*, *quickly*; *piubjō*, *secretly*; *pridjō*, *for the third*

*time*; ūhteigō, *in season*. The same ending also occurs in *aftarō, behind*; aúftō, *perhaps, surely*; missō, *one another*; sundrō, *asunder*; ufarō, *above*; undarō, *beneath*; simlē, *once*.

§ 345. The comparative degree of adverbs generally ends in *-is, ōs* (see § 243), as áiris, *earlier*; faúrpis, *before-hand*; framis, *further*; haldis, *rather*; háuhis, *higher*; máis, *more*; nēhuis, *nearer*; mins from \*minniz, *less*; waírs from \*wirsiz, *worse*; aljaleikōs, *otherwise*; sniūmundōs, *with more haste*.

Of the superlative degree two examples only are extant: frumist, *first of all*; máist, *at most*.

§ 346. The gen. case is sometimes used adverbially, as allis, *in general, wholly*; and-waírpis, *over against*; nahts, *at night*; rahtis, *however, indeed*.

§ 347. Adverbs of time are expressed either by simple adverbs, as áir, *early*; hvan, *when*; ju, *already*; nu, *now*; þan, *then*; or by the oblique cases of nouns and pronouns, as himma daga, *to-day*; gistra-dagis, du maúrgina, *to-morrow*; dagis hvizuh, *day by day*; ni áiw, *never*; fram himma nu, *henceforth*.

§ 348. Adverbs of place denoting rest in a place have the ending *-r* or *-a* (cp. the *-r* in Lat. *cūr, why*, Lith. *kuř, where*. The *-a* is originally an instrumental ending), as aljar, *elsewhere*; hēr, *here*; hvar, *where*; jáinar, *yonder*; þar, *there*; afta, *behind*; faúra, *before*; inna, *within*; iupa, *above*; ūta, *without*; dalapa, *below*.

Those denoting motion to a place have either no suffix or one of the suffixes *-þ* (*-ð*), *-drē*. The *-þ* (*-ð*) goes back to an Indg. particle *\*-te*, denoting *motion to a place*, and is also preserved in Greek in words like *πό-σε* from *\*πό-τε, whither*; *ἄλλο-σε, elsewhere*. *-drē* represents an original ablative ending *\*-trēd*. Examples are: aljaþ, *in another direction*; dalapa, *down*; hvapa, hvadrē, *whither*; jaind, jaindrē, *thither*; samaþ, *to the same place*; hidrē, *hither*.



Those denoting motion from a place have either the suffix *-prō* or *-na*, where *-prō* represents an original ablative ending *\*-trōd* and is related to the *-tra* in Skr. words like *tā-tra, there*; *anyā-tra, elsewhere*; and *-na* from an original particle *-nē* denoting *motion from a place*, cp. Lat. *super-ne, from above*. Examples are: *alja-prō, from elsewhere*; *alla-prō, from all directions*; *dala-prō, from below*; *faírra-prō, from afar*; *inna-prō, innana, from within*; *iupana, iupa-prō, from above*; *jáin-prō, thence*; *hva-prō, whence*; *pa-prō, thence*; *ūt-a-prō, ūtana, from without*; *aftana, hindana, from behind*.

§ 349. The affirmative and negative particles are *ja, jái, yea, yes*; *nī, not*; *nē, nay, no*.

The interrogative particles are *u*, which is attached enclitically to the first word of its clause, as *skuldu (=skuld-u) ist?*, *is it lawful?*; in compounds having a prefix it is attached to the prefix, as *gaúlubjats?* (= *ga-u-láubjats?*), *do ye two believe?*; *niu (=nī-u), not*; *an, nuh, then*; *jau (=ja-u), whether*; *þáu* (in the second of two alternative questions), *or*; *ibái*, which like Gr. *μή*, Lat. *num*, requires a negative answer, cp. St. Mark ii. 19. See § 297.

### § 350.

#### 2. PREPOSITIONS.

(1) With the accusative: *and, along, throughout, towards*; *faúr, for, before*; *inuh, without*; *þáirh, through, by*; *undar, under*; *wípra, against*.

(2) With the dative: *af, of, from*; *alja, except*; *ðu, to*; *faúra, before*; *fram, from*; *míþ, with*; *nēhra, nigh to, near*; *undarō, under*; *us, out, out of*.

(3) With accusative and dative: *afar, after, according to*; *ana, on, upon*; *at, at, by, to*; *bi, by, about, around, against, according to*; *hindar, behind, beyond, among*; *uf, under*; *ufar, over, above*; *und* with acc. *until, up to*, with dat. *for*.

(4) With accusative, dative, and genitive: *in* with acc.

*in, into, towards*, with dat. *in, into, among*, with gen. *on account of*.

## § 351.

## 3. CONJUNCTIONS.

(1) Copulative : *jah, and, also* ; *uh* (enclitic), *and* ; *nih, and not* ; *jah . . . jah, both . . . and* ; *ni patáinei . . . ak jah, not only . . . but also* ; *nih . . . ak jah, not only . . . but also*.

(2) Disjunctive : *aíppáu, or* ; *andizuh . . . aíppáu, either . . . or* ; *jaþþē . . . jaþþē, whether . . . or* ; *ni* (or *nih*) . . . *ni* (or *nih*), *neither . . . nor*.

(3) Adversative : *ak* (after negative clauses), *but* ; *akei, but* ; *iþ, þan, aþþan, but, however*.

(4) Conclusive : *nu, nunu, nuh, þannu, þanuh, þaruh, eiþan, ðupē (ðupþē), therefore*.

(5) Concessive : *páu, in that case* ; *páuhjabái, even though* ; *swēþáuh, indeed, however*.

(6) Causal : *allis, áuk, raíhtis, untē, for, because* ; (*ni*) *pēei, (not) because* ; *pandē, inasmuch as*.

(7) Final : *ei, þatei, pēei, þei, that* ; *ðupē, ðupþē ei, ðu þamma ei, to the end that, because* ; *ei, swaei, swaswē, so that* ; *ibái (iba), lest, that . . . not*.

(8) Conditional : *jabái, if* ; *nibái, niba, unless, if . . . not*.

(9) Temporal : *swē, just as* ; *þan, þandē, when, as long as* ; *biþē, miþþanei, whilst* ; *sunsei, as soon as* ; *faúrþizei, before that* ; *untē, und þatei, þandē, until, until that, as long as*.

(10) Comparative : *lváiwa, how* ; *swē, as* ; *swaswē, so as*.

## CHAPTER XV

## WORD-FORMATION

§ 352. By far the greater part of the word-forming elements, used in the parent language, were no longer felt as such in Gothic. In this chapter we shall chiefly confine ourselves to those word-forming elements which remained productive, such as prefixes and suffixes.

## NOUNS.

§ 353. Nouns may be divided into simple, derivative and compound. Examples of simple nouns are: *aba*, father; *ahs*, ear of grain; *áips*, oath; *baúrgs*, city; *dags*, day; *fōtus*, foot; *fisks*, fish; *gulf*, gold; *haúrn*, horn; *hveila*, time; *juk*, yoke; *nahts*, night; *stáins*, stone; *waúrd*, word; *wulfs*, wolf.

§ 354. Derivative nouns are formed in a great variety of ways:—

1. From adjectives, as *bráidei*, breadth; *drugkanei*, drunkenness; *laggei*, length; *managei*, multitude; *siukei*, sickness (§ 212); *mildipa*, mildness; *niujipa*, newness (§ 191); *managdūps*, abundance (§ 199); *manniskōdus*, humanity; *barniski*, childhood.

2. By means of various suffixes most of which were no longer felt as such in Gothic, as *fugls*, fowl, bird; *stikls*, cup; *tagl*, hair; *bagms*, tree; *máipms*, treasure; *akrs*, field; *tagr*, tear; *brōpar*, brother; *daúhtar*, daughter; *figgrs*, finger; *baúrgja*, citizen; *gudja*, priest; *fiskja*, fisher; *bōkareis*, scribe; *mōtareis*, toll-taker; *lēkinassus*, healing. Diminutives, as *barnilō*, little child; *magula*, little boy; *mawilō*, little girl.

3. From strong verbs with and without a prefix, as

láiba, *remnant*; ur-rists, *resurrection*; un-witi, *ignorance*; drus, *fall*; ga-kusts, *test*; nuta, *fisher*; saúhts, *sickness*; bandi, *band*; bandja, *prisoner*; dragk, *drink*; ga-filh, *burial*; ga-munds, *remembrance*; fulhsni, *secret*; sagqs, *sinking*; saggws, *song*; ur-runs, *running out*; parba, *pauper*; barn, *child*; baúr, *son*; bērusjōs, *parents*; ga-táura, *rent*; ga-qumps, *assembly*; qums, *advent*; skula, *debtor*; bida, *prayer*; gabei, *riches*; giba, *gift*; ga-nists, *salvation*; ga-qiss, *consent*; hliftus, *thief*; mahts, *might*; wists, *substance*; wraks, *persecutor*; frapi, *understanding*; ga-skafts, *creation*; slaúhts, *slaughter*; staps, *place*; us-wahsts, *growth*; áihts, *property*; ga-háit, *promise*.

4. By means of various prefixes. Some of the forms given as prefixes below are in reality independent words forming the first element of compounds. They have been included among the real prefixes for purely practical purposes. It should be noted that the examples given below include both nouns and adjectives:—

#### PREFIXES.

§ 355. af- from \*ab- (O.Icel. OS. af-, OE. æf- (unaccented form of-), OHG. ab, Indg. \*apó beside \*ápo, Gr. ἀπό, ἀπο, *off, from, away from*), as af-drugkja, *drunkard*; af-ētja, *glutton*; af-gudei, *ungodliness*; af-gups, *godless*; af-lageins, *remission*; af-lēts, *forgiveness*; af-stass, *a falling away*.

§ 356. afar- (O.Icel. afar-, OHG. avar-, a deriv. of Indg. \*ápo + the comparative suffix -er-os, *after*, cp. Skr. áparas, *the latter*; adv. aparám, *later*), as afar-dags, *the next day*; afar-sabbatus, *the first day after the Sabbath*.

§ 357. ana- (OS. an-, OHG. ana-, OE. an-, accented form of on-, Gr. ἀνά, ἀνα, *on, upon*), as ana-būsns, *command*; ana-filh, *tradition*; ana-lageins, *a laying on*; ana-minds, *supposition*; ana-qiss, *blasphemy*; ana-siuns, *visible*; ana-stōdeins, *beginning*; ana-waírps, *future*.

§ 358. *and-*, mostly in verbs, *anda-*, only with nouns and adjectives (O.Icel. *and-*, OE. *and-*, *ond-*, OS. *and-*, *ant-*, OHG. *ant-*, *ent-*, *int-*, cp. Skr. *ánti*, Gr. *ἀντί*, *opposite*, *against*, Lat. *ante*, *before*), as *and-áugi*, *face*; *and-bahts*, *servant*; *and-huleins*, *revelation*; *and-waírþi*, *presence*.—*anda-baúhts*, *ransom*; *anda-hafts*, *answer*; *anda-nēms*, *pleasant*; *anda-nahti*, *evening*; *anda-staþjis*, *adversary*; *anda-páhts*, *circumspect*; *anda-wáurdi*, *answer*.

§ 359. *at-* (O.Icel. OS. *at-*, OE. *æt-*, OHG. *az-*, *at*, *to*, Lat. *ad*, *to*), only in *at-aþni*, *year*; *at-witáins*, *observation*.

§ 360. *bi-* (OE. OS. *be-*, OHG. *bi-*, the unaccented form of OE. OS. OHG. *bī*, *by*), as *bi-faiþō*, *covetousness*; *bi-háit*, *strife*; *bi-máit*, *circumcision*; *bi-sitands*, *neighbour*.

§ 361. *dis-* (probably borrowed from Lat. *dis-*, *apart*, *asunder*), only in *dis-taheins*, *dispersion*; *dis-wiss*, *disso- lution*.

§ 362. *faír-* (OHG. *fir-*, *far-*, NHG. *ver-*, Skr. *pári*, Gr. *περί*, *περί*, *around*, Lat. *per*, *through*), only in *faír-weitl*, *spectacle*.

§ 363. *faúr-* (OE. OS. *for*, OHG. *furi*, *for*, *before*), as *faúr-baúhts*, *redemption*; *faúr-häh*, *curtain*; *faúr-lageins*, *a laying before*; *faúr-stasseis*, *chief ruler*;

§ 364. *faúra-* (OE. *fore*, OS. OHG. *fora*, *before*, *for*), as *faúra-daúri*, *street*; *faúra-gagga*, *steward*; *faúra-häh*, *curtain*; *faúra-mapleis*, *ruler*; *faúra-tani*, *sign*, *wonder*.

§ 365. *fra-* (OHG. *fra-*, Lat. *pro-*, Gr. *πρό*, *before*), as *fra-gifts*, *gift*, *promise*; *fra-qisteins*, *waste*; *fra-lusts*, *loss*; *fra-waúrhts*, *sin*; *fra-weit*, *revenge*.

§ 366. *fram-* (O.Icel. OE. OS. OHG. *fram-*, *from*), as *fram-aldrs*, *very old*; *fram-gähts*, *progress*.

§ 367. *ga-* (OE. *ge-*, OS. *gi-*, OHG. *ga-*, *gi-*), originally a preposition meaning *together*, which already in prim. Germanic was no longer used as an independent word. It was especially used in forming collective nouns, but at a later period it often had only an intensive meaning or

no special meaning at all, as *ga-baur̥ps*, *birth*; *ga-bruka*, *fragment*; *ga-dōfs*, *becoming*, *fit*; *ga-filh*, *burial*; *ga-gups*, *pious*; *ga-hugds*, *thought*; *ga-juk*, *a pair*; *ga-kusts*, *proof*; *ga-man*, *fellow-man*; *ga-munds*, *remembrance*; *ga-qumps*, *assembly*; *ga-skafts*, *creation*; *ga-waurstwa*, *fellow-worker*.

§ 368. *hinar*. (OE. *hinder*, OHG. *hintar*, *behind*), only in *hinar-weis*, *deceitful*; *hinar-weisei*, *deceitfulness*.

§ 369. *id*. (OE. *ed*, OHG. *ita*, *it*, *back*, *again*, *re*), only in *idweit* (OE. *edwit*, OHG. *ita-wiz*, *it-wiz*), *reproach*.

§ 370. *in*. (OE. OS. OHG. *in*, O.Lat. *en*, later *in*, Gr. *ἐν*, *ἐν*, *in*), as *in-ahei*, *soberness*; *in-ahs*, *sober*; *in-gardja*, *one of the same household*; *in-ilō*, *excuse*; *in-kunja*, *countryman*; *in-máideins*, *exchange*; *in-winds*, *turned aside*.

§ 371. *inna*. (O.Icel. OE. *inne*, OHG. *inna*, *within*), only in *inna-kunds*, *of the same household*.

§ 372. *missa*. (OE. *mis*, OHG. *missa*, *missi*, Indg. \**mitto*, originally a participial adjective meaning *lost*), as *missa-dēps*, *misdeed*; *missa-leiks*, *various*; *missa-qiss*, *discord*.

§ 373. *mip*. (OE. OS. *mid*, OHG. *mit*, *with*, Gr. *μετά*, *with*, *under*, *between*), as *mip-gardi-waddjus*, *partition wall*; *mip-ga-sinpa*, *travelling companion*; *mip-wissei*, *conscience*.

§ 374. *uf*. from \**uþ*. (Skr. *úpa*, Gr. *ὑπο*, *up*, *under*), as *uf-áiþeis*, *under an oath*; *uf-blōteins*, *entreaty*; *uf-háuseins*, *obedience*; *uf-kunþi*, *knowledge*.

§ 375. *ufar*. (OE. *ofer*, OS. *oþar*, OHG. *ubar*, Gr. *ὑπέρ*, Skr. *upári*, *over*, *above*), as *ufar-fullei*, *overfullness*; *ufar-fulls*, *overfull*; *ufar-gudja*, *chief priest*; *ufar-mēli*, *super-scription*.

§ 376. *un*. (OE. OS. OHG. *un*, Lat. *en*, Gr. *ἀ*, a negative particle, *un*, sometimes used intensively with the meaning *bad*, *evil*, &c.), as *un-agei*, *fearlessness*; *un-bairands*, *barren*; *un-fagrs*, *unfit*; *un-frōdei*, *without understanding*; *un-háili*, *disease*; *un-hulpa*, *evil spirit*; *un-mahts*, *infirmary*; *un-wāhs*, *blameless*.

§ 377. *us-* from \**uz-* (OE. *or-*, OS. OHG. *ur-*, *out*), as *us-filh*, *burial*; *us-fōdeins*, *food*; *us-fulleins*, *fullness*; *us-kunps*, *well-known*; *us-qiss*, *accusation*; *us-stass*, *resurrection*; *ur-rists*, *resurrection*, see § 175 note 3.

§ 378. *wipra-* (OE. *wīper*, OHG. *widar*, *against*), only in *wipra-wairps*, *opposite*.

#### SUFFIXES.

§ 379. *-and-* (OE. *-end*, *-nd*, OS. *-and*, *-nd*; OHG. *-ant*, *-nt*), originally the ending of the present participle (§ 217), used in forming nomina agentis, as *bisitands*, *neighbour*; *frijōnds*, *friend*; *fijands*, *enemy*; *nasjands*, *saviour*. See § 218.

§ 380. *-arja-* (OE. *-ere*, OHG. *-āri*, Lat. *-ārius*), originally used to form nomina agentis from other nouns, and then later from verbs also, as *bōkareis*, *scribe*; *láisareis*, *teacher*; *liupareis*, *singer*; *mōtareis*, *toll-taker*; *sōkareis*, *disputer*. See § 185.

§ 381. *-assu-* from \**-attu-*, Indg. *-ad-tu-* (cp. § 138), the first element of which is the same as the *-at-* in Goth. *-atjan*, OE. *-ettan*, OHG. *-azzen*, Gr. *-άζω*, in verbs like Goth. *laúhatjan*, OHG. *lohazzen*, *to lighten*. Mostly extended to *-inassu-* with *-in-* from verbs like *fráujinōn*, *to rule over*; *gudjinōn*, *to be a priest* (§ 415); as *ibnassus*, *evenness*; *ufarassus*, *overflow*; *blōtinassus*, *service, worship*; *draúhtinassus*, *warfare*; *gudjinassus* (formed from stem *gudjin-*, nom. *gudja*, *priest*), *office of a priest*; *hōrinassus*, *adultery*; *lēkinassus*, *healing*; *skalkinassus*, *service*; *piudinassus*, *service*; *waninassus*, *want*.

§ 382. *-dūpi-*, forming fem. abstract nouns, cp. Lat. *juventus*, *youth*, gen. *juventūtis*, Indg. *-tūti-*, as *ajukdūps*, *eternity*; *managdūps*, *abundance*; *mikildūps*, *greatness*; *gamáindūps*, *communion*. See § 199.

§ 383. *-īn-*, embracing fem. abstract nouns formed from adjectives, as *áudagei*, *blessedness*; *báitrei*, *bitterness*;

bleiþei, *mercy*; bráidei, *breadth*; diuþei, *depth*; gōdei, *goodness*; handugei, *wisdom*; laggei, *length*; liutei, *deceit*; mikiþei, *greatness*; siukei, *sickness*; swinþei, *strength*. See § 212.

§ 384. -īpa (OE. -þo, -þ, OHG. -ida, prim. Germanic -īpō with -i- from ja- and i-stems, Indg. -tā), used in forming fem. abstract nouns from adjectives, as aggwīpa, *anguish*; aglīpa, *tribulation*; dāubīpa, *deafness*; diupīpa, *depth*; dwalīpa, *foolishness*; gāurīpa, *sorrow*; kaúrīpa, *weight*; manwīpa, *preparation*; mēriþa, *fame*; mildīpa, *mildness*; niuþīpa, *newness*; swēriþa, *honour*; swikniþa, *purity*; weiþīpa, *holiness*. See § 191. -īpa generally became -ida by dissimilation when the preceding syllable began with a voiceless consonant, as áuþida, *desert*; waírþida, *worthiness*.

§ 385. -ōþu (OE. -aþ, -oþ, OHG. -ōd, Lat. -ātu-, Gr. Doric -ātrú-), used in forming masc. abstract nouns from the second class of weak verbs, as gáunōþus, *mourning*; gabaúrjōþus, *pleasure*. -ōþu- became -ōdu- by dissimilation when the preceding syllable began with a voiceless consonant, as aúhjōdus, *tumult*; manniskōdus, *humanity*; wratōdus, *journey*.

§ 386. -ubni, -ufni (see § 158 note), prim. Germanic -ubnja-, Indg. -mnjo- with vocalic m, as fastubni, *observance*; fráistubni, *temptation*; witubni, *knowledge*; waldufni, *power*; wundufni, *wound*.

§ 387. -þwa (prim. Germanic -þwō, Indg. -twā), as fījaþwa, *fiat*; frijaþwa, *love*; salipwōs, pl., *dwelling, mansion*.

§ 388. -eini-, prim. Germanic -l(j)ini-, Indg. -ejeni-; -ōni-, Indg. -āni-; -áini-, prim. Germanic -æ(j)ini-, Indg. -ējeni-; used in forming verbal abstract nouns from the first three classes of weak verbs, as lálseins, *doctrine*; laþōns, *invitation*; libáins, *life*. See § 200.



## COMPOUND NOUNS.

§ 389. In compound nouns formed by composition the second element is always a noun, but the first element may be a noun, adjective, or a particle. The declension and gender of compound nouns are determined by the final element.

The final vowel of the first element generally remained in the pure a-stems, but there are many exceptions which it is difficult to account for. Examples are : áihva-tundi, *thornbush* ; áina-baúr, *first-born* ; áiza-smípa, *coppersmith* ; arma-háirtei, *mercy* ; daúra-wards, *door-keeper* ; dwala-wáurdei, *foolish talk* ; figgra-gulþ, *finger-ring* ; garda-waldands (but see § 197), *master of the house* ; hunda-faps, *centurion* ; hunsla-staþs, *altar* ; lagga-mōdei, *long-suffering* ; láuna-wargs, *unthankful person* ; láusa-wáurdi, *empty talk* ; lukarna-staþa, *candlestick* ; waíla-dēþs, *benefit* ; wáurda-jiuka, *a strife about words* ; weina-gards, *vineyard* ; weina-triu, *vine*. But on the other hand : áin-falpei, *simplicity* ; all-waldands, *the Almighty* ; gud-hūs, *temple* ; guþ-blōstreis, *worshipper of God* ; hals-agga, *neck* ; láus-handus (adj.), *empty-handed* ; manag-falþs (adj.), *manifold* ; sigisláun, *prize* ; wein-drugkja, *wine-bibber*.

The -a remained in the short ja-stems, but disappeared in the long, as midja-sweipáins, *the flood* ; niuja-satíþs, *novice* ; wilja-halpei, *respect of persons* ; but frei-hals, *freedom*. arbi-numja, *heir* ; agláiti-wáurdei, *indecent language*.

The final vowel of the first element regularly remained in the ō-, jō-, i-, and u-stems, as mōta-staþs, *toll-place*. þūsundi-faps, *leader of a thousand men*. gabaúrþi-wáurda, *genealogy* ; mari-sáiws, *sea* ; mati-balgs, *wallet* ; náudi-bandi, *fetter* ; but brūþ-faps, *bridegroom*. asilu-qairnus, *mill-stone* ; faíhu-gairnei, *covetousness* ; filu-wáurdei, *much talking* ; fōtu-baúrd, *footboard* ; grundu-waddjus, *foundation* ; hardu-háirtei, *hard-heartedness*.

piupi-qiss instead of \*piupa-qiss, *blessing*.

The n-stems have a, as áuga-daúrō, *window*; mana-sēps, *mankind*; but man-leika, *image*; staua-stōls, *judgment seat*.

Examples of consonant stems are: baúrgs-waddjus, *town-wall*; brōpru-lubō, *brotherly love*, beside the new formation brōpra-lubō; nahta-mats, *supper*, formed on analogy with the a-stems.

#### ADJECTIVES.

§ 390. Adjectives, like nouns, may be conveniently divided into three classes: simple, derivative, and compound. Examples of simple adjectives are: áins, *one*; álls, *all*; baírhts, *bright*; blinds, *blind*; dáups, *dead*; diups, *deep*; fagrs, *fair*; fulls, *full*; háils, *whole*; hardus, *hard*; ibns, *even*; juggs, *young*; kalds, *cold*; mikils, *great*; raíhts, *right*; siuks, *sick*; ubils, *evil*.

§ 391. Derivative adjectives often have the same prefixes as nouns (§§ 355-78), as af-gups, *godless*; ana-siuns, *visible*; anda-nēms, *pleasant*; fram-aldrs, *very old*; ga-gups, *pious*; missa-leiks, *various*; un-fagrs, *unfit*; us-kunps, *well known*.

#### SUFFIXES.

§ 392. -aga- (OE. -ig, OHG. -ag, prim. Germanic -agá-, Indg. -oqó-, cp. Skr. -aká-, as áudags, *blessed*; grēdags, *greedy*; mōdags, *angry*; un-hunslags, *without offering*; wulpags, *glorious*).

§ 393. -aha- (prim. Germanic -áxa-, Indg. -óqo-, cp. Skr. -áka-, the same suffix as the above with difference of accent), as áinaha (weak decl.), *only*; niu-klahs, *under age*; stáinahs, *stony*; un-barnahs, *childless*; waúrdahs, *verbal*; and similarly baírgahei, *hill country*, from \*baír-gahs; brōprahans, *brethren*, from \*brōprahs.

§ 394. -eiga- (OE. -ig, OHG. -īg, prim. Germanic -igá-, Indg. -iqó-, cp. Skr. -iká-), as anda-nēmeigs, *holding fast*;

## COMPOUND NOUNS.

§ 389. In compound nouns formed by composition the second element is always a noun, but the first element may be a noun, adjective, or a particle. The declension and gender of compound nouns are determined by the final element.

The final vowel of the first element generally remained in the pure *a*-stems, but there are many exceptions which it is difficult to account for. Examples are: *áilva-tundi*, *thornbush*; *áina-baur*, *first-born*; *áiza-smipa*, *coppersmith*; *arma-hairtei*, *mercy*; *daúra-wards*, *door-keeper*; *dwala-waurdei*, *foolish talk*; *figgra-gulþ*, *finger-ring*; *garda-waldands* (but see § 197), *master of the house*; *hunda-faps*, *centurion*; *hunsla-staps*, *altar*; *lagga-mōdei*, *long-suffering*; *láuna-wargs*, *unthankful person*; *láusa-waurdi*, *empty talk*; *lukarna-stapa*, *candlestick*; *waíla-dēps*, *benefit*; *waúrda-jiuka*, *a strife about words*; *weina-gards*, *vineyard*; *weina-triu*, *vine*. But on the other hand: *áin-falpei*, *simplicity*; *all-waldands*, *the Almighty*; *gud-hūs*, *temple*; *gulþ-blōstreis*, *worshipper of God*; *hals-agga*, *neck*; *láus-handus* (adj.), *empty-handed*; *manag-falps* (adj.), *manifold*; *sigisláun*, *prize*; *wein-drugkja*, *wine-bibber*.

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The final vowel of the first element regularly remained in the *ō*-, *jō*-, *i*-, and *u*-stems, as *mōta-staps*, *toll-place*. *pūsundi-faps*, *leader of a thousand men*. *gabaúrpi-waurda*, *genealogy*; *mari-sáiws*, *sea*; *mati-balgs*, *wallet*; *náudi-bandi*, *fetter*; but *brūþ-faps*, *bridegroom*. *asilu-qairnus*, *mill-stone*; *faihu-gairnei*, *covetousness*; *filu-waurdei*, *much talking*; *fōtu-baurd*, *footboard*; *grundu-waddjus*, *foundation*; *hardu-hairtei*, *hard-heartedness*.

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§ 394. -eiga- (OE. -ig, OHG. -īg, prim. Germanic -igá-, Indg. \*īqó-, cp. Skr. -īká-), as anda-nēmeigs, *holding fast*;

ansteigs, *gracious*; hrōpeigs, *victorious*; láiseigs, *apt to teach*; listeigs, *cunning*; mahteigs, *mighty*; sineigs, *old*; piupeigs, *good*; us-beisneigs, *long-suffering*; waúrst-weigs, *effective*.

§ 395. -eina- (OE. -en, OHG. -in, prim. Germanic -ina-, = Lat. -inu-s), used in forming adjectives denoting the material of which a thing is made, as airpeins, *earthen*; áiwains, *eternal*; barizeins, *of barley*; filleins, *leathern*; gulpeins, *golden*; gumeins, *male*, qineins, *female*; stáineins, *of stone*; paúrneins, *thorny*; triweins, *wooden*.

§ 396. -iska- (OE. -isc, OHG. -isc, Lat. -iscu-s, Gk. -ισκο-s), generally connoting the quality of the object denoted by the simplex, as barnisks, *childish*; funisks, *fiery*; gudisks, *godly*; mannisks, *human*; \*piudisks, whence piudiskō, *after the manner of Gentiles*; iudaíwisks, *Jewish*, formed from Iudafus, *Jew*; háipiwisks, *wild*, with w from iudaíwisks.

#### COMPOUND ADJECTIVES.

§ 397. In compound adjectives formed by composition the second element is always an adjective or used as an adjective, but the first element may be a noun, adjective, verb, or particle. The final vowel in the first element of the compound follows the same rule as in nouns (§ 389), as akrana-láus, *fruitless*; gōda-kunds, *of good origin*; guda-láus, *godless*; himina-kunds, *heavenly*; witōda-láus, *lawless*; áin-falps, *simple*; mikil-pūhts, *high-minded*. andi-láus beside anda-láus, *endless*, with a from the pure a-stems. airpa-kunds, *born of the earth*; lveilla-waírbs, *transitory*. náudi-paúrfts, *needy*. faíhu-gaírns, *covetous*; handu-waúrhts, *made by hands*. guma-kunds, *male*; qina-kunds, *female*; silba-wiljis, *willing of oneself*.

§ 398. In addition to the class of compound adjectives given above, the parent language had a class, the second element of which was originally a noun. Such compounds

are generally called *bahuvrīhi* or possessive compounds, as Lat. *longipēs*, *having a long foot, long-footed*; Gr. *δυσηνής*, *having an evil mind, hostile*; Gothic *alja-kuns*, *belonging to another race, foreign*; *arma-hairts*, *merciful*; *háuh-hairts*, *proud, haughty*; *ibna-leiks*, *equal*; *láus-handus*, *empty-handed*; *láusa-waurds*, *talking vainly*; *ubil-waurds*, *evil-speaking*.

#### VERBS.

§ 399. From a morphological point of view, all verbs may be divided into two great classes: simple and compound. Simple verbs are sub-divided into primary and denominative verbs. To the former sub-division belong the strong verbs and a certain number of weak verbs, and to the latter the denominative verbs. The simple primary verbs are here left out of further consideration, as their formation belongs to the wider field of comparative grammar. Compound verbs are of various kinds: (1) those formed from simple verbs by means of separable or inseparable particles, (2) those formed from nouns and adjectives with verbal prefixes or suffixes.

§ 400. Simple verbs are formed direct from nouns and adjectives or from the corresponding strong verbs, as *dáiljan*, *to deal out*; *fōdjan*, *to feed*; *namnjan*, *to name*; *wēnjan*, *to hope*; *fiskōn*, *to fish*; *karōn*, *to care for*; *hailjan*, *to heal*; *hráinjan*, *to make clean*; *mikiljan*, *to magnify*; *weihnan*, *to become holy*. *lagjan*, *to lay*; *nasjan*, *to save*; *ráisjan*, *to raise*; *satjan*, *to set*; *wandjan*, *to turn*.

§ 401. Compound verbs are formed from simple verbs, nouns, and adjectives, by means of various prefixes. See below. On the accentuation of the prefixes in verbs see §§ 33-4.

#### PREFIXES.

§ 402. *af* (§ 355), as *af-áikan*, *to deny*; *af-dáupjan*, *to kill*; *af-gaggan*, *to go away*; *af-lētan*, *to dismiss*; *af-máitan*, *to cut off*; *af-slahan*, *to kill*; *af-tiuhan*, *to draw away*.

§ 403. *afar-* (§ 356), as *afar-gaggan*, to follow; *afar-láistjan*, to follow after.

§ 404. *ana-* (§ 357), as *ana-áukan*, to add to; *ana-biudan*, to command; *ana-háitan*, to call on; *ana-hneiwan*, to stoop down; *ana-lagjan*, to lay on; *ana-stôdjan*, to begin.

§ 405. *and-* (§ 358), as *and-bindan*, to unbind; *and-hafjan*, to answer; *and-huljan*, to uncover; *and-niman*, to receive; *and-sakan*, to dispute; *and-standan*, to withstand.

§ 406. *at-* (§ 359), as *at-áugjan*, to show; *at-giban*, to give up; *at-hafjan*, to take down; *at-lagjan*, to lay on; *at-saíhvan*, to take heed; *at-tēkan*, to touch; *at-waírpjan*, to cast down; *at-wōpjan*, to call.

§ 407. *bi-* (§ 360), as *bi-áukan*, to add to; *bi-gitan*, to find; *bi-leiban*, to remain; *bi-rinnan*, to run about; *bi-sitan*, to sit about; *bi-swaran*, to adjure.

§ 408. *dis-* (§ 361), as *dis-dáiljan*, to share; *dis-sitan*, to settle upon; *dis-tahan*, to waste; *dis-taíran*, to tear asunder; *dis-wilwan*, to plunder.

§ 409. *-du-* (of unknown origin), as *du-at-gaggan*, to go to; *du-ginnan*, to begin; *du-rinnan*, to run to; *du-stôdjan*, to begin.

§ 410. *faúr-* (§ 363), as *faúr-biudan*, to forbid; *faúr-gaggan*, to pass by; *faúr-qípan*, to excuse; *faúr-sniwan*, to hasten before.

§ 411. *faúra-* (§ 364), as *faúra-gaggan*, to go before; *faúra-gateihan*, to inform beforehand; *faúra-standan*, to govern.

§ 412. *fra-* (§ 365), as *fra-giban*, to give; *fra-itan*, to devour; *fra-lētan*, to liberate; *fra-liusan*, to lose; *fra-niman*, to receive; *fra-qistjan*, to destroy; *fra-wardjan*, to destroy.

§ 413. *ga-* (originally added to verbs to impart to them a perfective meaning, see § 367), as *ga-baíran*, to bring

forth; *ga-bindan*, to bind; *ga-dáiljan*, to divide; *ga-fāhan*, to seize; *ga-fulljan*, to fill; *ga-háitan*, to call together; *ga-kiusan*, to approve; *ga-láubjan*, to believe; *ga-lisan*, to gather together; *ga-nasjan*, to save; *ga-rinnan*, to hasten together; *ga-táiran*, to destroy; *ga-wandjan*, to turn round.

§ 414. *hindar-* (§ 368), only in *hindar-leipan*, to go behind.

§ 415. *in-* (§ 370), as *in-brannjan*, to put in the fire; *in-saian*, to sow in; *in-sálfvan*, to look at; *in-sandjan*, to send forth; *in-widan*, to reject.

§ 416. *twis-* (OE. *twi-*, OHG. *zwi-*, Lat. *bi-*, Gr. *δι-* from \**δft-*, two), denoting separation, only in *twis-standan*, to depart from one.

§ 417. *uf-* (§ 374), as *uf-blēsan*, to blow up; *uf-brikan*, to reject; *uf-dáupjan*, to baptize; *uf-háusjan*, to submit; *uf-kunnan*, to recognise; *uf-ligan*, to lie under.

§ 418. *tuz-* (OE. *tor-*, Gr. *δυσ-*), only in *tuz-wērjan*, to doubt.

§ 419. *paírh-* (OE. *purh*, OHG. *durh*, through), as *paírh-báiran*, to carry through; *paírh-gaggan*, to go through; *paírh-sálfvan*, to see through; *paírh-wisan*, to remain.

§ 420. *ufar-* (§ 375), as *ufar-gaggan*, to transgress; *ufar-mēljan*, to write over; *ufar-munnōn*, to forget; *ufar-skadwjan*, to overshadow; *ufar-steigan*, to mount up.

§ 421. *und-* (OE. *op-*, OHG. *unt-*, up to), as *und-greipan*, to seize; *und-rēdan*, to grant; *und-rinnan*, to run to one.

*unpa-* (OE. *ūp-*, OHG. *int-*, from, away), only in *unpa-pliuhan* = OHG. *int-flíohan*, to escape.

§ 422. *us-* (§ 377), as *us-anan*, to expire; *us-beidan*, to await; *us-dreiban*, to drive out; *us-giban*, to give out; *us-kiusan*, to choose out; *us-láubjan*, to permit; *us-qípan*, to proclaim; *us-tiuhan*, to lead out. *ur-ráisjan*, to rouse up; *ur-reisan*, to arise; *ur-rinnan*, to proceed. See § 175 note 3.

§ 423. *wípra-* (§ 378), only in *wípra-gaggan*, *wípra-ga-mōtjan*, to go to meet.



## SUFFIXES.

§ 424. *-atjan* (OE. *-ettan*, OHG. *-azzen*, cp. § 381), used in forming intensive verbs, as *laúhatjan*, to *lighten*; *káupatjan*, to *buffet*; *swōgatjan*, to *sigh, groan*.

§ 425. *-inōn* (with *-in-* from verbs like *gudjinōn*, to *be a priest*, formed from the stem *gudjin-*, nom. *gudja*, *priest*; *ga-áiginōn*, to *take possession of*, from *áigin*, *property*), and similarly *fráujinōn*, to *rule over*; *raginōn*, to *be governor*. The *-in-* then came to be extended to verbs like *skalkinōn*, to *serve*, from *skalks*, *servant*; and similarly *draúhtinōn*, to *wage war*; *faginōn*, to *rejoice*; *hōrinōn*, to *commit adultery*; *lēkinōn*, to *heal*; *reikinōn*, to *govern*.

## CHAPTER XVI

## SYNTAX

## CASES.

§ 426. **Accusative.** Transitive verbs govern the accusative as in other languages: *ga-sálfviþ þana sunu mans*, ye shall see the son of man; *akran báiran*, to bear fruit; &c.

A few verbs take an accusative of kindred meaning, as *ōhtēdun sis agis mikil*, lit. they feared great fear for themselves, they feared exceedingly; *háifstei þō gōðōn háifst*, fight (thou) the good fight; similarly *huzdjan huzda*, to treasure up treasures; *waúrkjan waúrstwa*, to work works.

An accusative of closer definition occurs very rarely in Gothic: *urrann sa dáuþa gabundans handuns jah fōtuns faskjam*, the dead man came forth bound as to hands and feet with bandages; *standáiþ nu ufgaúrdanái hupins izwarans sunjai*, stand therefore, girt as to your loins with truth.

An accusative of the person is used with the impersonal verbs *grēdōn*, *to be hungry*; *huggrian*, *to hunger*; *paursjan*, *to thirst*; and also with gen. of the thing *kar(a) ist*, *there is a care, it concerns*, as *ni kar-ist ina pizē lambē*, *he careth not for the sheep*.

The space and time over which an action extends are expressed by the accusative, as *qēmūn dagis wig*, *they went a day's journey*; *jabái hvas þuk ananáuþjái rasta áina*, *gaggáis miþ imma twōs*, *if anyone (whosoever) shall compel thee to go a mile, go with him two*; *salida twans dagans*, *he abode two days*.

*láisjan* takes two accusatives, one of the person, and one of the thing taught, as *láisida ins in gajukōm manag*, *he taught them many a thing in parables*. The following verbs and a few others have a double accusative in the active, one of the external object, and one of the predicate:—*táujan*, as *hvana þuk silban táujis þu?* *whom makest thou thyself?*; *waúrkjan*, as *rahtōs waúrkeiþ stáigōs guþs unsaris*, *make ye straight the paths of our God*; *briggan*, as *sō sunja frijans izwis briggij*, *the truth shall make you free*; *dōmjan*, as *garahtana dōmidēdun guþ*, *they justified God*; *kunnan*, as *kunnands ina waír garahtana jah weihana*, *knowing him (to be) a just and holy man*; *bigitan*, as *bigētun þana siukan skalk háilana*, *they found the sick servant whole*; *qipan*, as *izwis ni qipa skalkans*, *I call you not servants*; *namnjan*, as *þanzei apaústaúluns namnida*, *whom he called apostles*; *rahnjan*, as *triggwana mik rahnida*, *he counted me faithful*; *háitan*, as *Daweid ina fráujan háitiþ*, *David calls him Lord*; *áihan*, as *attan áigum Abraham*, *we have Abraham as father*.

§ 427. Genitive. Many verbs govern the direct or indirect object in the genitive, as *hílp meináizōs ungaláubeináis*, *help thou my unbelief*; *fraihna jah ik izwis áinis waúrdis*, *I will also ask you one word*; *saei allis skamáip sik meina aþþáu meináizē waúrdē*, *þizuh*

*sunus mans skamáip sik, for whosoever shall be ashamed of me or my words, of him shall the son of man be ashamed.* Other examples are *brūkjan, to use; fulljan, to fill; fullnan, to become full; gaírnjan, to long for; ga-hráinjan, to make clean; ga-þarban, to abstain from; ga-weisōn, to visit; háiljan, to make whole; lustōn, to desire; niutan, to enjoy; þáurbán, to need; &c.*

The gen. is also governed by certain adjectives, as *ahmins weihis fulls, full of the Holy Ghost; frija ist þis witōdis, she is free from that law; similarly filu, much; láus, empty, void; wans, lacking, wanting; wairps, worthy; &c.*

The gen. is often used in a partitive sense, especially with *ni, ni wáhts*, the interrogative and indefinite pronouns; also with the cardinal numerals *þūsundi, taíhuntehund, twá hundá, &c.*, and those expressing the decades (*twái tigjus, &c.*, § 247). Examples are: *jah ni was im barnē, they had no child; ni wáht warpigōs, nothing of (= no) condemnation; lwas izwara, which one of you; lvo mizdōnō, what reward; lvazuh abnē, every man; sums mannē, a certain man; ni áinshuh piwē, no servant; all bagmē gōdáiizē, every good tree; lvarjis þizē wairþip qēns, of which of these shall she be wife; wēsun áuk swē fimf þūsundjōs wairē, for there were about five thousand men; taíhuntehund lambē, a hundred sheep; twáim hundam skattē hláibōs ni ganōháí sind páim, two hundred pennyworth of bread is not sufficient for them; dagē fidwōr tiguns, fráisans fram diabuláu, being forty days tempted of the devil.* A partitive gen. is also sometimes used with verbs, as *insandida skalk ei nēmi akranis, he sent a servant that he might receive (some) of the fruit.*

The gen. is also sometimes used adverbially, as *ni allis, not at all; raíhtis, indeed; filáus, much, very much; landis, over the land, far away; gistradagis, to-morrow; dagis*

*hvizuh, day by day; nahts, by night; usleipam jáinis stadis, let us pass over to the other side; insandida ina háipjōs seináizōs, he sent him into his field.* The following adverbs of place govern the gen. when used prepositionally:—*hindana, from behind, beyond; innana, from within, within; ūtana (ūtaprō), from without, out of; ufarō (also the dat.), over, above.*

Amongst other examples of the use of the gen. may be mentioned: *in Saraípta Seidōnáis, unto Sarepta (a city) of Sidon; Tyrē jah Seidōnē land, the land of the Tyrians and Sidonians = Tyre and Sidon; gaggj̃ sums mannē fram þis faúramapleis synagōgeis, there cometh a certain man from (the house) of the ruler of the synagogue; gasaþ Iakōbu þana Zaíbaíðaiáus, he saw James the (son) of Zebedee; Iudan (acc.) Iakōbáus, Judas (the brother) of James; was áuk jērē twalibē, for she was (of the age) of twelve years.*

§ 428. Dative. The following verbs and several others take a direct object in the dative case: *afwairpan, to cast away, put away; andhafjan, to answer; baírgan, to keep, preserve; balwjan, to torment; frabugjan, to sell; frahusan, to lose; fraqiman, to spend, consume; fraþjan, to understand; frakunnan, to despise; gáumjan, to perceive; idweitjan, to upbraid; kukjan, to kiss; tēkan, attēkan, to touch; ufarmunnōn, to forget.* The verbs *fraqistjan, usqistjan, and usqiman, to destroy; wairpan, to cast; uswairpan and usdreiban, to cast out,* sometimes take the dative and sometimes the accusative without a distinction in meaning. A few other verbs take the dative or accusative with a change of meaning, as *anaháitan, with dat. to scold, with acc. to invoke; uskiusan, with dat. to reject, with acc. to prove, test.*

Many adjectives take a dative, as *aglus, difficult; anda-neips, hostile; ansteigs, gracious; azētizō, easier; brūks, useful; gōþs, good; hulþs, gracious; kunþs, known; liufs,*

*dear*; *mōdags*, angry; *rapizō*, easier; *skula*, guilty, liable to; *skulds*, owing; *swērs*, honoured; *swikunþs*, manifest; *unkunþs*, unknown; *wiprawairþs*, opposite.

The dative together with *wisan* or *waírþan* often has the same meaning as *haban*, as *ni was im barnē*, they had no children; *saúrga mis ist mikila*, I have great sorrow; *waírþip þus fahēþs*, thou shalt have joy; *ei uns waírþái þata arbi*, that we may have the inheritance.

The dative is often used reflexively, as *leilvan sis*, to borrow; *rōdida sis áins*, he spake within himself; *ni ōgs þus*, be (thou) not afraid; *ni faúrhteip izwis*, be (ye) not affrighted; *frawaúrhta mis*, I have sinned; *þankjan sis* or *mitōn sis*, to think to oneself.

The dative also discharges the functions of the old ablative, instrumental, and locative, as *wōpida Iēsus stibnái mikilái*, Jesus cried with a loud voice; *slōhun is háubip ráusa*, they smote his head with a reed. After the comparative where we should use *than* together with a nominative, as *sa afar mis gagganda swinþōza mis ist*, he that cometh after me is mightier than I; *niu sáiwala máis ist fōdeinái jah leik wastjōm*, is not the life more than meat, and the body than raiment; *swēgnida ahmin Iēsus*, Jesus rejoiced in spirit; *naht jah daga*, by night and day.

For the dative absolute, see § 436.

#### ADJECTIVES.

§ 429. Adjectives agree with their nouns in number, gender, and case not only when used attributively, but also when the adjective follows the noun, either predicatively or in apposition. To this general rule there are a few exceptions.

(1) An adjective accompanying *managei*, people, multitude, and *hiuhma*, crowd, mostly occurs in the masculine plural, as *jah was managei beidandans Zakariins*, and

the people waited for Zacharias; jah alls hiuhma was manageins beidandans, and the whole crowd of the people was waiting (the Gr. has προσευχόμενον, *praying*).

(2) Grammatical feminines are occasionally treated as masculines, or even when denoting things as neuters; and grammatical neuters (when suggesting persons) as masculines, as ei kanniþ wēsi handugei guþs, *that the wisdom of God might be known*; ni waírpiþ garaíhts áinhun leikē, *no man* (lit. *no one of bodies*) *becometh just*.

(3) When the same adjective refers both to masculine and feminine beings, it is put in the neuter plural, as wēsunuh þan garaíhta ba in andwaírþja guþs, *and they (Zacharias and Elizabeth) were both righteous before God*.

§ 430. The strong and weak forms of adjectives are employed in much the same manner as in the other old Germanic languages; that is, adjectives used without the definite article follow the strong declension, and those with the definite article follow the weak declension, as was drus is mikils, *great was the fall of it*; ni mag bagms piupeigs akrana ubila gataujan, *a good tree cannot produce evil fruit*; háirdeis sa gōða, *the good shepherd*; untē baúrgs ist þis mikilins þiudanis, *for it is the city of the great king*.

The pronominal form of the nom. acc. neut. of strong adjectives (§ 226) is never used predicatively.

All cardinal numerals, the ordinal numeral anþar, *second*, the possessive pronouns meins, *my*; þeins, *thy*; &c., the pronominal adjectives sums, *some*; alls, *all*; jáins, *that*; swaleiks, *such*; &c., as also the adjectives fulls, *full*; ganōhs, *enough*; halbs, *half*; midjis, *middle*; are always declined strong.

All ordinal numerals (except anþar), all adjectives in the comparative degree, all the old superlatives ending in -ma, as fruma, *first*; aftuma, *last*; the present participle

(except in the nom. sing. masc., see § 239), and *samá*, *same*; *silba*, *self*; are always declined weak.

#### PRONOUNS.

§ 431. The nominative of the personal pronouns is generally omitted, except when the person is to be mentioned with special emphasis. When a pronoun stands for two substantives of different genders it is put in the neuter plural, as *miþþanei þō wēsun jáinar*, *while they (Joseph and Mary) were there*; *is* is sometimes used where we should expect *sa*, as *ip is dugann mērjan filu . . . swaswē is ni mahta in báurg galeiþan*, *but he (the leper) began to publish it widely . . . so that he (Jesus) could not enter into the city*; *saei bigitiþ sáiwala seina, fraqisteiþ izái, jah saei fraqisteiþ sáiwalái seinái in meina, bigitiþ þō*, *he that findeth his life shall lose it, and he that loseth his life for my sake shall find it*.

The reflexive pronoun always relates to the subject of its own sentence, as *nih Saúlaúmōn in allamma wulþáu seinamma gawasida sik swē áins þizē*, *not even Solomon in all his glory was clothed like one of these*; *swa lagga lveila swē miþ sis haband brüpfad, ni magun fastan*, *as long as they [sunjus] have the bridegroom with them, they cannot fast*; *jah [Iēsus] gawaúrhta twalif du wisan miþ sis*, *and [Jesus] appointed twelve to be with him*; *jah suns ufkunnands Iēsus ahmin seinamma þatei swa pái mitō-dēdun sis, qaþ du im*, *and immediately Jesus, perceiving in his spirit that they so reasoned within themselves, said to them*.

The manner in which the possessive pronoun of the third person is expressed has already been stated in § 263, examples are:—*qipa izwis þatei haband mizdōn seina*, *I tell you that they have their reward*; *urrann sa saiaands du saian fráíwa seinamma*, *the sower went forth to sow his seed*; *dáupidái wēsun allái . . . . andháitan-*

dans frawaúrhtim seináim, *they were all baptized . . . . .*  
*confessing their sins*; pugkeip im áuk ei in fluwaúrdein  
 seinái andháusjáindáu, *for it seems to them that they will*  
*be heard for their much talking*. On the other hand we  
 have: aflietip mannam missadēdins izē, *ye forgive men*  
*their sins*; jah [qinō] baþ ina ei þō unhulþōn uswaúrpi  
 us daúhtr izōs, *and [the woman] begged that he would cast*  
*forth the devil out of her daughter*; jah qimands Iēsus in  
 garda Paþráus gasaht swaíhrōn is ligandein jah in  
 heitōm jah attaitōk handáu izōs, *and Jesus coming into*  
*the house of Peter, he saw his mother-in-law lying and in*  
*a fever and he touched her hand*.

sama, *same*, as substantive and adjective, is used both  
 with and without the article, as niu jah mōtarjōs þata  
 samō táujand? *do not even the publicans the same?*; in  
 þamma samin landa, *in the same country*; ei samō hug-  
 jáima jah samō frapjáima, *that we may think the same*  
*thing and mind the same thing*; sijáina þō twa du leika  
 samin, *they two (man and wife) shall become the same flesh*.

silba, *self*, is always either actually or virtually apposi-  
 tional, as silba atta, *the father himself*; ik silba, *I my-*  
*self*; nasei þuk silban, *save thyself*; ik gabaírhþja imma  
 mik silban, *I will manifest myself to him*; silba faúra-  
 qimip, *he himself shall come before*. The genitive of silba  
 used with possessive pronouns agrees in number and  
 gender with the noun, as þeina silbōns sáiwala  
 þairhaggip háirus, *a sword shall pierce thine own soul*;  
 waúrstw sein silbins kiusái hvarjizuh, *each man should*  
*test his own work*.

The reciprocal pronoun is expressed by means of the  
 personal pronouns and the adverb missō, *reciprocally*, or  
 by using anþar twice, as ni þanamáis nu uns missō  
 stōjáima, *let us not therefore judge one another any more*;  
 jah qēpun du sis missō, *and they said one to another*;  
 untē sijum anþar anþaris lipus, *for we are members one of*



another; where *lipus* is in the singular agreeing with *anþar*.

The antecedent to a relative pronoun is sometimes omitted, the relative may then be either in the case required by the verb of its own clause or in that required by the verb of the principal clause, as *hva wileiþ ei táujáu þammei* (for *þamma þanei*) *qiþiþ þiudan Iudaiē?* *what will ye that I do to him whom ye call king of the Jews?*; *wáit atta izwar þizei* (for *þata þizei*) *jus þaúrþuþ*, *your father knows of what ye have need*. Instead of the conjunction *þatei*, *that*, properly the nom. acc. sing. neut. of *saei*, there occurs *þammei* or *þizei* when the verb of the principal sentence governs the dative or genitive, as *ip áins þizē, gáumjands þammei hráins warþ*, *but one of them, perceiving that he was cleansed*; *láisari, niu kara (ist) þuk þizei fraqistnam?* *master, carest thou not that we perish?*

On the genitive governed by the interrogative and indefinite pronouns when used partitively, see § 427.

#### VERBS.

§ 432. Tenses. The future simple is generally expressed by the present, as *gasaiþviþ þana sunu mans*, *ye shall see the son of man*; *inuh þis bileiþái manna attin seinamma jah áipein seinái*, *for this reason a man shall leave his father and his mother*. The future is sometimes also expressed by the present tense forms of *skulan*, *shall*; *haban*, *to have*; *duginnan*, *to begin*; together with an infinitive, as *saei skal stōjan qiþwans jah dáupans*, *who shall judge the quick and the dead*; *þarei ik im, þaruh sa andbahts meins wisan habáiþ*, *where I am, there shall also my servant be*; *gáunōn jah grētan duginnip*, *ye shall mourn and weep*.

The simple preterite is used in Gothic where we in Mod.

English use either the preterite, perfect, or pluperfect, as *jah stibnā qam us himinam*, and there came a voice from heaven ; *ni jus mik gawalidēduþ*, *ak ik gawalida izwis*, ye have not chosen me, but I have chosen you ; *managans áuk gaháilida*, for he had healed many. A present participle along with the preterite of *wisan*, to be, is sometimes used, as in Mod. English, to express a continuative past tense, as *was Iōhannēs dāupjands*, John was baptizing ; *wēsun sipōnjōs fastandans*, the disciples were fasting.

§ 433. Voices. Special forms of the passive voice are extant in the present tense of the indicative and subjunctive only, as *dāupjada*, he is baptized ; *jah þu, barnilō, praufētus háuhistins háitaza*, and thou, child, shalt be called the prophet of the Highest ; *aflētanda þus frawaurhteis þeinōs*, thy sins are forgiven thee ; *ei andhuljáindáu us managáim háirtam mitōneis*, that the thoughts of many hearts may be revealed. The other forms of the passive voice are expressed by the past participle and one of the auxiliary verbs *wisan*, to be ; *wairþan*, to become ; as *gamēlip ist*, it is written ; *aþþan izwara jah tagla háubidis alla garapana sind*, but the very hairs of your head are all numbered ; *qam Iēsus jah dāupiþs was fram Iōhannē*, Jesus came and was baptized by John ; *gaáiwiskōþs wairþa*, I shall be ashamed ; *sabbatō in mans warþ gaskapans*, the sabbath was made for man ; *gamarzidái waurþun in þamma*, they were offended at him.

§ 434. Subjunctive. The subjunctive is used very often in principal sentences to express a wish or command, as *ni briggáis uns in fráistubnjái*, lead us not into temptation ; *þairhgaggáima ju und Bēplaháim, jah saílváima waurd þata waurþanō*, let us go now into Bethlehem, and see this thing (lit. word) which is come to pass ; *ak háitadáu Iōhannēs*, but he shall be called John ; *wáinei þiudanōdēdeip*, would that ye reigned as kings. It is also used in direct dubitative questions, as *hva qipáu?* what shall I say ? ; *hváiwa*

meináim waúrdam galáubjáip? *how shall ye believe my words?*; hvas þánu sa sijái? *who then can this be?*

The most important cases in which the subjunctive is used in subordinate sentences are :—

(1) In indirect or reported commands or entreaties, as anabáuþ im ei mann ni qēpeina, *he commanded them that they should not tell any man*; wiljáu ei mis gibáis háubip Iðhannis, *I will that thou give me the head of John*.

(2) In reported speech when the principal sentence is negative or subjunctive or is a question implying uncertainty, as ni galáubidēdun þatei is blinds wēsi, *they did not believe that he had been blind*; jah jabái qēþjáu þatei ni kunnjáu ina, sijáu galeiks izwis liugnja, *and if I were to say, I know him not, I shall be a liar like you*; hva wileis ei táujá þus? *what wilt thou that I do for thee?*

(3) In indirect propositions governed by verbs of hoping, trusting, supposing, and the like, as wēnja ei kunneip, *I hope that ye know*; þáiei trauáidēdun sis ei wēseina garáhtái, *who trusted in themselves that they were righteous*; jáinái hugidēdun þatei is bi slēp qēpi, *they supposed that he was speaking about sleep*.

(4) In statements reported at second hand, as weis háusidēdum ana witōða þatei Xristus sijái ðu áiwa, *we have heard out of the law that Christ abideth for ever*.

(5) In indirect questions, as frēhun ina skuld-u sijái mann qēn afsatjan, *they asked him whether it was lawful for a man to put away his wife*; ni wissa hva rōdidēdi, *he knew not what he should say*; ni haband hva matjáina, *they have nothing to eat*.

(6) In a relative clause attached to an imperative or a subjunctive clause, as atta, gif mis sei undrinnái mis dáil áigins, *father, give me the portion of property which falleth to me*; saei habái áusōna ðu háusjan, *gaháusjai, he that hath ears to hear, let him hear*. The verb in a relative clause is also in the subjunctive when the principal

clause is interrogative or negative, as *lvas sa ist saei frawaurhtins aflētái ?* *who is this who forgiveth sins ? ; nih allis ist lva fulginis þatei ni gabaírhjtáidáu,* *for there is nothing hid, which shall not be manifested.*

(7) In conditional clauses implying hypothesis or uncertainty, as *jabái lvas mis andbahtjái, mik láistjái,* *if any man serve me, let him follow me ; nih qēmjáu jah rōdīdē-jáu du im, frawaurht ni habáidēdeina,* *if I had not come and spoken to them, they would not have had sin.*

(8) Frequently in adverbial clauses which express a reason, as *ni manna giutiþ wein juggata in balgins faírnjans, ibái áuftō distaírái wein þata niuþō pans balgins,* *no man poureth new wine into old bottles, lest perchance the new wine burst the bottles.*

(9) To express purpose, as *attaúhun þata barn, ei tawidēdeina bi biúhtja witōdis,* *they brought the child that they might do according to the custom of the law ; fraward-jand andwaírpja seina, ei gasaílváindáu mannam fastandans,* *they disfigure their faces, that they may appear unto men to fast.*

(10) The temporal conjunction *faírpizei* is always followed by the subjunctive, as *wáit atta izwar þizei jus þaurbuþ, faírpizei jus bidjáip ina,* *your father knoweth what ye need before ye ask him.*

§ 435. Infinitive. The infinitive or a clause containing an infinitive is often used as the subject or object of a finite verb. (1) As subject :—*ni gōþ ist niman hláif barnē jah waírgan hundam,* *it is not good to take the children's bread and to cast it to dogs ; warþ afsláupnan allans,* *it came to pass that they were all amazed ; warþ þaírhgaggán imma þaírh atisk,* *it came to pass that he went through the corn-fields.* (2) As object :—*ōhtēdun fraíhnan ina,* *they feared to ask him ; sōkidēdun attēkan imma,* *they sought to touch him ; qíþand usstass ni wisan,* *they say that there is not any resurrection.*

The infinitive with and without *du* is also used to express purpose, as *qēmum saílván, they came to see*; *gagg þuk silban atáugjan gudjin, go, show thyself to the priest*; *sat du álhtrôn, he sat for the purpose of begging*.

The passive infinitive is variously expressed. (1) Generally by *waírþan* and a past participle, as *skal sunus mans uskusans waírþan, the son of man shall be rejected*. (2) Not unfrequently by the active infinitive, as *qēmum þan mōtarjōs dáuþjan, then came the publicans to be baptized*; *qēmum háiljan sik saúhtē seináizō, they came to be healed of their infirmities*. (3) Occasionally by *mahts wisan, skuld wisan*, along with an active infinitive, as *maht wēsi frabugjan, it might have been sold* (lit. *it were possible to sell*); *lváiwa þu qipis, þatei skulds ist usháuhjan sa sunus mans? how sayest thou, that the son of man must be lifted up?*

§ 436. **Participles.** The past participle of intransitive verbs has an active meaning, as in *garda qumans, being in the house*; *lva wēsi þata waúrþanō, what it was that had come to pass*; and similarly with the pp. of *diwan, to die*; *drigkan, to drink*; *fra-waírþan, to corrupt*; *ga-leikan, to take pleasure in*; *ga-qiman, to assemble*; *ga-rinnan, to run*; *us-gaggan, to go out*.

The nom. of the pp. is rarely used absolutely, as in *jah waúrþans dags gatils, and a fitting day being come*. See note to Mark vi. 21.

The dative of the participles is often used absolutely like the ablative in Latin, and the gen. in Greek, as *jah usleifandin Iēśua in skipa, gaqēmum sik manageins filu du imma, and Jesus having passed over in the ship, there came together to him a great multitude*; *dalap þan atgagg-andin imma af faírgunja, láistidēdun afar imma iumjōns managōs, when he was come down from the mountain, great multitudes followed after him*.

## TEXT

### ULFILAS

ULFILAS (Gothic Wulfila) was born about the year 311 A.D., but where his birthplace was in the wide tract of country then inhabited by the Goths is not known. Although Ulfilas was born and grew up among the Goths, he was of Cappadocian descent. According to the testimony of the historian Philostorgius, the parents, or perhaps rather the grandparents, of Ulfilas were natives of Sadagolthina, near the town of Parnassus in Cappadocia, who had been carried off as captives by the Goths, during an irruption made by this people into the northern parts of Asia Minor in the year 267.

In the year 332 he accompanied an embassy to Constantinople, where he remained until 341. In the latter year he was consecrated bishop of the Goths dwelling North of the Danube. For seven years (341-8) he laboured zealously among the Goths in Dacia, and won over a great multitude of them to the Christian faith. But the persecution and oppression, which Ulfilas and his converts suffered through Athanaric, became so great that he applied to Constantinus in 348 for permission to lead his converts into Roman territory. Constantinus readily granted the request, and Ulfilas accordingly led a great number of his people across the Danube, and settled near Nicopolis in Moesia, at the foot of the Balkan mountains, where he preached and laboured until his death, which took place in 383 while on a visit to Constantinople.

By far the most important source of our knowledge of the life and work of Ulfilas is found in the account of him given by Auxentius, from which we extract the following passage (for the full account the reader must be referred to the work: 'Über das Leben und die Lehre des Ulfila,' by G. Waitz, Hannover, 1840).

*'Eo ita praedicante et per Cristum cum dilectione deo patri gratias agente haec et his similia exsequente, quadraginta annis*

in episcopatu gloriose florens, apostolica gratia grecam et latinam et goticam linguam sine intermissione in una et sola ecclesia Christi predicavit, quia et una est ecclesia dei vivi, columna et firmamentum veritatis, et unum esse gregem Christi domini et dei nostri, unam culturam et unum aedificium, unam virginem et unam sponsam, unam reginam et unam vineam, unam domum, unum templum, unum conventum esse Cristianorum, cetera vero *omnia* conventicula non esse ecclesias dei, sed synagogas esse satanae adserebat et contestabatur. Et haec omnia de divinis scribtoribus eum dixisse et nos describisse qui legit intelligat. Qui et ipsis tribus linguis plures tractatus et multas interpretationes volentibus ad utilitatem et ad aedificationem, sibi ad aeternam memoriam et mercedem post se dereliquit. Quem condigne laudare non sufficio et penitus tacere non audeo; cui plus omnium ego sum debitor, quantum et amplius in me laborabit, qui me a prima etate mea a parentibus meis discipulum suscepit et sacras litteras docuit et veritatem manifestavit et per misericordiam dei et gratiam Christi et carnaliter et spiritaliter ut filium suum in fide educavit.

Sokrates expressly mentions that Ulfilas invented the Gothic alphabet, and that he translated the whole of the Scriptures into Gothic, with the exception of the four books of Kings, which he is said to have omitted so as not to excite the warlike spirit of his people. The latter remark was no doubt a pure invention on the part of Sokrates, because the books of Joshua and Judges would have even been more likely to stimulate the Gothic passion for fighting than the books of Kings. The probability is, as Bradley points out, that Ulfilas did not live to finish his translation, and that he intended to leave to the last the books which he thought least important for his great purpose of making good Christians.

The Manuscripts, containing the fragments of the biblical translation which have come down to us, are not contemporary with Ulfilas; but were written in Italy about the year 500. The fragments of the New Testament all point to one and the same translator, but the two small fragments of the books of Ezra and Nehemiah differ so much in style from those of the New Testament, that scholars now regard them as being the work of a later translator. It is also highly improbable that Ulfilas was the author of the fragments of a commentary on the Gospel of St. John, first published by Massmann under the title: 'Skeireins aſwaggēljōns þaírh Jōhannēn,' Munich, 1834. See

also: Die Bruchstücke der Skeireins herausgegeben und erläutert von E. Dietrich, Strassburg, 1903.

The Manuscripts, containing the fragments of Gothic which have come down to us, are the following:—

**I. Codex argenteus** in the University library of Upsala. The codex contained originally on 330 leaves the four Gospels in the order Matthew, John, Luke, Mark; of which 177 leaves are still preserved.

**II. Codex Carolinus**, a codex rescriptus, in the library of Wolfenbüttel. This, consisting of four leaves, contains about forty-two verses of Chapters xi–xv of the Epistle to the Romans.

**III. Codices Ambrosiani**, five fragments (codices rescripti), in the Ambrosian library at Milan.

**Codex A** contains on ninety-five leaves fragments of the Epistles to the Romans, Corinthians, Ephesians, Galatians, Philippians, Colossians, Thessalonians, to Timothy, Titus, and Philemon; and a small fragment of a Gothic Calendar.

**Codex B** contains on seventy-seven leaves the second Epistle to the Corinthians complete, and fragments of the Epistles to the Corinthians (first Epistle), Galatians, Ephesians, Philippians, Colossians, Thessalonians, to Timothy, and to Titus.

**Codex C**, consisting of two leaves, and containing fragments of Chapters xxv–xxvii of St. Matthew.

**Codex D**, consisting of three leaves, and containing fragments of the books of Ezra and Nehemiah.

**Codex E**, consisting of eight leaves (three of which are in the Vatican at Rome), and containing a fragment of a commentary on St. John. See above.

**IV. Codex Turinensis**, in Turin, consisting of four damaged leaves, and containing the fragments of the Epistles to the Galatians and Colossians.

For other fragments of Gothic which have come down to us, see the article 'Gotische Literatur', by E. Sievers, in Paul's Grundriss der germanischen Philologie, vol. ii. pp. 69, 70.

The following short list of books and articles will be useful to students wishing to pursue a further study of Gothic:—

(1) **The history of the Goths and the life of Ulfilas.** Über das Leben und die Lehre des Ulfila, by G. Waitz, Hannover, 1840. Über das Leben des Ulfilas und die Bekehrung der Gothen zum Christentum, by W. Bessel, Göttingen, 1860. Ulfilas, Apostle of the Goths, by Ch. A. A. Scott, Cambridge,



1885. *The Goths*, by H. Bradley, London, 1890. *Die gotische Bibel*, by W. Streitberg, pp. xiii-xxv, see (2).

(2) **Editions.** *Ulfilas*, by H. C. von der Gabelentz and J. Loebe, 2 vols., Altenburg und Leipzig, 1836-1846. Volume i, containing the text, Latin translation, and critical notes, is now antiquated. But vol. ii, containing the glossary and grammar, is very valuable, especially for the accidence and syntax. *Ulfilas*, by H. F. Massmann, Stuttgart, 1857, containing also a Latin and a Greek text, notes, glossary, grammar, and historical introduction. For a faithfully printed copy of the various Manuscripts all later editors of *Ulfilas* are especially indebted to the edition by A. Uppström, which appeared in parts, Upsala, 1854-1868 (*Codex Argenteus*, 1854; *Decem codicis argentei rediviva folia*, 1857; *Fragmenta gothica selecta*, 1861; *Codices gotici ambrosiani*, 1864-1868). *Vulfila*, oder die gotische Bibel, by E. Bernhardt, Halle, 1875, containing a most valuable introduction, Greek text, and commentary. The first Germanic Bible, translated from the Greek by the Gothic bishop, *Vulfila*, in the fourth century, and the other remains of the Gothic language. With an introduction, a syntax, and a glossary, by G. H. Balg, Milwaukee, Wis., 1891. *Ulfilas*, by M. Heyne, ninth edition, Paderborn, 1896, containing also a grammar and glossary. It is from this edition that our specimens have been taken. The eleventh edition appeared in 1908 under the title: *Stamm-Heyne's Ulfilas, oder die uns erhaltenen Denkmäler der gotischen Sprache: Text, Grammatik, Wörterbuch neu herausgegeben von Fried. Wrede. Die gotische Bibel herausgegeben von Wilhelm Streitberg, Erster Teil: Der gotische Text und seine griechische Vorlage mit Einleitung, Lesarten und Quellennachweisen sowie den kleinern Denkmälern als Anhang*, Heidelberg, 1908.

For a fairly complete list of the various editions of *Ulfilas*, see the introduction to Bernhardt's edition, pp. lxii-lxv.

(3) **Glossaries.** *Gothisches Glossar*, by E. Schulze, Magdeburg, 1847; this is the most complete Gothic glossary. *Vergleichendes Wörterbuch der gotischen Sprache*, by L. Dieffenbach, vols. 1, 2, Frankfurt, 1851. *A Moeso-Gothic Glossary*, with an introduction, an outline of Moeso-Gothic grammar, and a list of Anglo-Saxon and Old and Modern English words etymologically connected with Moeso-Gothic, by W. W. Skeat, London, 1868. *A Comparative glossary of the Gothic Language*, by G. H. Balg, Mayville, 1887-1889. *Kurzgefasstes etymo-*

logisches Wörterbuch der gotischen Sprache, by C. C. Uhlenbeck, Amsterdam, 1896. Etymologisches Wörterbuch der gotischen Sprache mit Einschluss des sog. Krimgotischen, bearbeitet von S. Feist, Halle, 1909. Cp. also (2) above.

(4) **Grammars, &c.** Die gotische Sprache, by L. Meyer, Berlin, 1869. Altdeutsche Grammatik, by A. Holtzmann, Leipzig, 1870-1875, containing the phonology of the old Germanic languages. Gotische Grammatik, by W. Braune, seventh edition, Halle, 1909. Kurzgefasste gotische Grammatik, by E. Bernhardt, Halle, 1885. An Introduction, phonological, morphological, syntactic, to the Gothic of Ulfilas, by T. le Marchant Douse, London, 1886. Gotisches Elementarbuch, by W. Streitberg, Heidelberg, 1897, third edition, 1910. Einführung in das Gotische, von F. von der Leyen, München, 1908. See also (2) above. Die Aussprache des Gotischen zur Zeit des Ulfilas, by W. Weingärtner, Leipzig, 1858. Über die Aussprache des Gotischen, by F. Dietrich, Marburg, 1862. Geschichte der gotischen Sprache, by E. Sievers, in Paul's Grundriss der germanischen Philologie, vol. i. pp. 407-16.

(5) For a list of other works and articles relating to Gothic, see K. Goedeke's Grundriss zur Geschichte der deutschen Dichtung, second edition, Dresden, 1884, vol. i. pp. 7-11; Braune's Gotische Grammatik, pp. 108-14; and the two articles by E. Sievers mentioned above.

## AÍWAGGĒLJŌ FAÍRH MAFFAIU

### CHAPTER VI

- 1 Atsahvíp armaiōn izwara ni táujan in andwaírpja mannē du sašvan im; ašpáu láun ni habáiþ fram attin izwaramma þamma in himinam.
- 2 Þan nu táujáis armaiōn, ni haurnjáis faúra þus, swaswē þái liutans táujand in gaqumpim jah in garunsim, ei háuh-jáindáu fram mannam; amēn qiþa izwis: andnēmun mizdōn seina.
- 3 Ip þuk táujandan armaiōn ni witi hleidumei þeina, lva táujip tafhsuō þeina,
- 4 ei sijái sō armahafrtiþa þeina in fulhsnja, jah atta þeins saei sašvip in fulhsnja, usgibiþ þus in þaírhtein.
- 5 Jah þan bidjáip, ni sijáiþ swaswē þái liutans, untē frijōnd in gaqumpim jah wašstam plapjō standandans bidjan, ei gáum-jáindáu mannam. Amēn, qiþa izwis þatei haband mizdōn seina.
- 6 Ip þu þan bidjáis, gagg in hēpjōn þeina, jah galūkands haúrdái þeinái bidei du attin þeinamma þamma in fulhsnja, jah atta þeins saei sašvip in fulhsnja, usgibiþ þus in þaírhtein.
- 7 Bidjandansuþ-þan ni filuwaúrdjáip, swaswē þái piudō; þugkeiþ im áuk ei in filuwaúrdein seinái andháusjáindáu.
- 8 Ni galeikōþ nu þáim; wáit áuk atta izwar þizei jus þaúrþuþ, faúrþizei jus bidjáip ina.
- 9 Swa nu bidjáip jus: Atta unsar þu in himinam, weihnái namō þein.
- 10 Qimái piudinassus þeins. Waírpái wilja þeins, swē in himina jah ana ašpái.

## ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

### CHAPTER VI

- 1 Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.
- 2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς βύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.
- 3 Σοῦ δὲ ποιούντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου,
- 4 ὅπως ἢ σου ἢ ἐλεημοσύνη ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.
- 5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις. ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.
- 6 Σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.
- 7 Προσευχόμενοι δὲ μὴ βαττολογήσητε ὥσπερ οἱ ἔθνηκοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.
- 8 Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὧν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.
- 9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου.
- 10 Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.

- 11 Hlāif unsarana pana sintonan gif uns himma daga.
- 12 Jah aflēt uns patei skulans sijáima, swaswē jah weis aflētam páim skulam unsaráim.
- 13 Jah ni briggáis uns in fráistubnjái, ak láusei uns af þamma ubilin; untē þeina ist þiudangardi jah mahts jah wulþus in áiwins. Amēn.
- 14 Untē jabái aflētiþ mannam missadēdins izē, aflētiþ jah izwis atta izwar sa ufar himinam.
- 15 Ip jabái ni aflētiþ mannam missadēdins izē, ni þáu atta izwar aflētiþ missadēdins izwarōs.
- 16 Appan biþē fastáiþ, ni waírpáiþ swaswē pái liutans gáurái; frawardjand áuk andwaírpja seina, ei gasaílváindáu mannam fastandans. Amēn, qiþa izwis, patei andnēmum mizdōn seina.
- 17 Ip þu fastands salbō háubiþ þein, jah ludja þeina þwah,
- 18 ei ni gasaílváizáu mannam fastands, ak attin þeinamma þamma in fulhsnja, jah atta þeins saci saílvip in fulhsnja, usgibiþ þus.
- 19 Ni huzdjáiþ izwis huzda ana aírþái, þarei malō jah nidwa frawardeiþ, jah parei þiubōs ufgraband jah hlifand.
- 20 Ip huzdjáiþ izwis huzda in himina, þarei nih malō nih nidwa frawardeiþ, jah parei þiubōs ni ufgraband nih stiland.
- 21 Parei áuk ist huzd izwar, þaruh ist jah haírtō izwar.
- 22 Lukarn leikis ist áugō: jabái nu áugō þein áinsalþ ist, allata leik þein liuhadein waírpip;
- 23 ip jabái áugō þein unsēl ist, allata leik þein riqizein waírpip. Jabái nu liuhap þata in þus riqiz ist, þata riqiz hvan filu!
- 24 Ni manna mag twáim fráujam skalkinōn; untē jabái sijáiþ áinana, jah anþarana frijōþ; aþþáu áinamma ufháuseiþ,

- 11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.
- 12 Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὥς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.
- 13 Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.
- 14 Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος.
- 15 Ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.
- 16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.
- 17 Σὺ δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,
- 18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.
- 19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·
- 20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.
- 21 Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἐστί καὶ ἡ καρδία ὑμῶν.
- 22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἐστί·
- 23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἐστί. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον;
- 24 Οὐδεὶς δύναται δυεῖς κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει,

iþ anþamma frakann. Ni maguþ guþa skalkinōn jah mammōnin.

- 25 Dupþē qīpa izwis: ni maurnáip sáiwalái izwarái hwa matjáip jah hwa drigkáip, nih leika izwaramma hwē wasjáip; niu sáiwala máis ist fōdeinái jah leik wastjōm?
- 26 Insaþwiþ du fuglam himinis, þei ni saiand nih sneiþand, nih lisand in banstins, jah atta izwar sa ufar himinam fōdeiþ ins. Niu jus máis wulþrizans sijup þáim?
- 27 Iþ hwas izwara maurnands mag anaáukan ana wahstu seinana aleina áina?
- 28 Jah bi wastjōs hwa saúrgáip? Gakunnáip blōmans háipjōs, hwaíwa wahsjand; nih arbáidjand nih spinnand.
- 29 Qipuh þan izwis þatei nih Saúlaúmōn in allamma wulþau seinamma gawasida sik swē áins þizē.
- 30 Jah pandē þata hawi háipjōs himma daga wisandō jah gistradagis in aúhn galagip guþ swa wasjip, hwaíwa máis izwis leiul galáubjandans?
- 31 Ni maurnáip nu qipandans: hwa matjam asþþáu hwa drigkam, asþþáu hwē wasjáima?
- 32 All áuk þata þiudōs sōkjand; wáituh þan atta izwar sa ufar himinam þatei þaúrþup — —

καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ.

25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίνητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσῃσθε. οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;

26 Ἐμβλέψατε εἰς τὰ πετευνὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεῖρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

27 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;

28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει.

29 Λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιέβαλετο ὡς ἐν τούτων.

30 Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

31 Μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν ἢ τί πίωμεν ἢ τί περιβαλώμεθα;

32 Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρήζετε. . . .



## CHAPTER VIII

- 1 Dalap þan atgaggandin imma af fairgunja, láistidēdun afar imma iumjōns managōs.
- 2 Jah sái, manna þrūtsfill habands durinnands inwáit ina qipands: fráuja, jabái wileis, magt mik gahráinjan.
- 3 Jah ufrakjands handu attaítōk imma qipands: wiljáu, wafrþ hráins! jah suns hráin warþ þata þrūtsfill is.
- 4 Jah qap imma Iēsus: saíhr ei mann ni qipáis, ak gagg, þuk silban atáugei gudjin, jah atbaír giba þōei anabáup Mōsēs du weitwōdipái im.
- 5 Afaruh þan þata inn atgaggandin imma in Kafarnaum, duatiddja imma hundafaps bidjands ina,
- 6 jah qipands: fráuja, þiumagus meins ligip in garda uslipa, harduba balwips.
- 7 Jah qap du imma Iēsus: ik qimands gaháilja ina.
- 8 Jah andhafjands sa hundafaps qap: fráuja, ni im wafrþs ei uf hrōt mein inn gaggáis, ak þatáinei qip waúrda jah gaháilniþ sa þiumagus meins.
- 9 Jah áuk ik manna im habands uf waldufnja meīnamma gadraúhtins, jah qipa du þamma: gagg, jah gaggip; jah anþaramma: qim, jah qimip; jah du skalka meinamma: tawei þata, jah táujip.
- 10 Gaháusjands þan Iēsus sildaleikida, jah qap du þáim afarláistjandam: amēn, qipa izwis, ni in Israēla swaláuda galáubein bigat.
- 11 Appan qipa izwis þatei managái fram urrunsa jah saggqa qimand, jah anakumbjand miþ Abrahamah jah Isaka jah Iakōba in þiudangardjái himinē:
- 12 ip pái sunjus þiudangardjōs uswafrpanda in riqis þata hindumistō; jáinar wafrþip grēts jah krusts tunþiwē.

- 13 Jah qap Iēsus þamma hundafada : gagg, jah swaswē galáubidēs waifrái þus. Jah gaháilnōða sa þiumagus is in jáinái hveilái.
- 14 Jah qimands Iēsus in garda Paþráus, gasahr swaþhrōn is ligandein jah in heitōm.
- 15 Jah attaftōk handáu izōs jah aflaflōt ija sō heitō ; jah urráis jah andbahtida imma.
- 16 At andanahtja þan waúrþanamma, atbērun du imma daimō-narjans managans, jah uswarp þans ahmans waúrda, jah allans þans ubil habandans gaháilida,
- 17 ei usfullnōðēdi þata gamēlidō þatrē Ēsaian praúfētu qipandan : sa unmahtins unsarōs usnam jah saúhtins usbar.
- 18 Gasafsvands þan Iēsus managans hiuhmans bi sik, hafháit galeiþan sipōnjans hindar marein.
- 19 Jah duatgaggands áins bōkareis qap du imma : láisari, láistja puk, þishvaduþ þadei gaggis.
- 20 Jah qap du imma Iēsus : faúhōns grōbōs áigun, jah fuglōs himinis sitlans, ip sunus mans ni habáiþ hvar háubiþ sein anahnáiwjái.
- 21 Anþaruh þan sipōnjē is qap du imma : fráuja, usláuþei mis frumist galeiþan jah gafilhan attan meinana.
- 22 Ip Iēsus qap du imma : láistei afar mis, jah lēt þans dáuþans filhan seinans dáuþans.
- 23 Jah inn atgaggandin imma in skip, afar iddjēdun imma sipōnjōs is.
- 24 Jah sái, wēgs mikils warþ in marein, swaswē þata skip gahuliþ waifrþan fram wēgim ; ip is safslēp.
- 25 Jah duatgaggandans sipōnjōs is urráisidēdun ina qipandans : fráuja, nasei unsis, fragistnam.
- 26 Jah qap du im Iēsus : hva faúrhteip, leitiþ galáubjandans ! Þanuh urreisands gasōk windam jah marein, jah warþ wis mikil.
- 27 Ip pái mans sildaleikidēdun qipandans : hvileiks ist sa, ei jah windōs jah marei ufháusjand imma ?
- 28 Jah qimandin imma hindar marein in gáuja Gaifgaisainē,

gamōtidēdun imma twái daimōnarjōs us hláiwasnōm rinnandans, sleidjái filu, swaswē ni mahta manna usleipān pairh pana wig jáinana.

- 29 Jah sái, hrōpidēdun qipandans : hwa uns jah þus, Iēsu, sunáu guþs ? qamt hēr faúr mēl balwjan unsis ?
- 30 Wasuh þan faírra im haírda sweinē managáizē haldana.
- 31 Ip þō skōhsla bēdun ina qipandans : jabái uswaírpis uns, usláuþei uns galeipān in þō haírda sweinē.
- 32 Jah qaþ du im : gaggip ! Ip eis usgaggandans galipun in haírda sweinē ; jah sái, run gawaúrhēdun sis alla sō haírda and driusōn in marein, jah gadáupnōdēdun in watnam.
- 33 Ip pái haldandans gaþlaúhun jah galeipandans gatafhun in baúrg all bi þans daimōnarjans.
- 34 Jah sái, alla sō baúrgs usiddja wipra Iēsu, jah gasaíhvandans ina bēdun ei usliþi hindar markōs izē.

## CHAPTER XI

- 1 Jah warþ, bipē usfullida Iēsus anabiudands páim twalif sipōnjam seináim, ushōf sik jáinþrō du láisjan jah mērjan and baúrgs izē.
- 2 Ip Iōhannēs gaháusjands in karkarái waúrstwa Xristáus, insandjands bi sipōnjam seináim qaþ du imma :
- 3 þu is sa qimanda þáu anþarizuh beidáima ?
- 4 Jah andhafjands Iēsus qaþ du im : gaggandans gateihip Iōhannē patei gaháuseip jah gasaíhvip.
- 5 Blindái ussaíhvand, jah haltái gaggand, þrútsfillái hráinjái waírpand, jah báudái gaháusjand, jah dáupái urreisand, jah unlédái waílamērjanda :
- 6 jah áudags ist hvazuh saei ni gamarzjada in mis.
- 7 At páim þan afgaggandam, dugann Iēsus qipan páim manageim bi Iōhannēn : hwa usiddjēduþ ana áupida saíhvan ? ráus fram winda wagidata ?

- 8 Akei hva usiddjēduþ saſhvan? mannan hnasqjāim waſtjōm gawaſidana? Sái, þáiei hnasqjāim waſidái ſind, in gardim þiudanē ſind.
- 9 Akei hva usiddjēduþ saſhvan? þraúfētu? Jái, qipa izwis : jah managizō þraúfētáu.
- 10 Sa iſt áuk bi þanei gamēliþ iſt : sái, ik inſandja aggilu mei-nana faúra þuſ, ſaei gámanweiþ wig þeinana faúra þuſ.
- 11 Amēn, qipa izwis : ni urráis in baúrim qinōnō máiza Iōhannē þamma dáupjandin ; iþ ſa minniza in þiudangardjái himinē máiza imma iſt.
- 12 Framuh þan þáim dagam Iōhannis þiſ dáupjandins und hita þiudangardi himinē anamahtjada, jah anamahtjandans frawil-wand þō.
- 13 Allái áuk þraúfēteis jah witōþ und Iōhannē faúraqēþun :
- 14 jah jabái wildēdeip miþ niman, ſa iſt Hēlias, ſaei ſkulda qiman.
- 15 Saei habái áuſōna háuſjandōna, gaháuſjái.

## AÍWAGGĒLJŌ FAÍRH MARKU

anastōdeip.

### CHAPTER I

- 1 Anastōdeins aÍwaggēljōns Iēsus Xristáus sunáus guþs.
- 2 Swē gamēliþ ist in Ēsařin praúfētáu : sái, ik insandja aggilu meinana faúra þus, saei gamanweiþ wig þeinana faúra þus.
- 3 Stibna wōpjandins in áupidái : manweiþ wig fráujins, rashtōs waúrkeiþ stáigōs guþs unsaris.
- 4 Was Iōhannēs dáuþjands in áupidái jah mērijands dáuþein idreigōs du aflagēinái frawaúrhtē.
- 5 Jah usiddjēdun du imma all Iudaialand jah Iařusaúlymeis, jah dáuþidái wēsun allái in Iaúrdanē ahrái fram imma, andháitandans frawaúrhtim seináim.
- 6 Wasuþ-þan Iōhannēs gawasips taglam ulbandáus jah gaírda filleina bi hup seinana, jah matida þramsteins jah miliþ háipiwiþsk,
- 7 jah mērida qipands : qimip swinþōza mis sa afar mis, þizei ik ni im waírþs anahneiwards andbindan skáudaráip skōhē is.
- 8 Appan ik dáuþja izwis in watin, ip is dáuþeiþ izwis in ahmin weihamma.
- 9 Jah warþ in jáináim dagam, qam Iēsus fram Nazaraþ Galeilaas, jah dáuþips was fram Iōhannē in Iaúrdanē.
- 10 Jah suns usgaggands us þamma watin gasahr uslukanans himinans, jah ahman swē ahak atgaggandan ana ina.
- 11 Jah stibna qam us himinam : þu is sunus meins sa liuba, in þuzei wařla galeikáida.

## ΕΤΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ

### CHAPTER I

- 1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ τοῦ θεοῦ.
- 2 Ὡς γέγραπται ἐν τῷ Ἑσαία τῷ προφήτῃ· Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.
- 3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
- 4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.
- 5 Καὶ ἐξεπορεύοντο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
- 6 Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.
- 7 Καὶ ἐκήρυσεν λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμᾶντα τῶν ὑποδημάτων αὐτοῦ.
- 8 Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.
- 9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρεθ τῆς Γαλιλαίας καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.
- 10 Καὶ εὐθέως ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανούς καὶ τὸ πνεῦμα ὥς περιστερὰν καταβαίνον ἐπ' αὐτόν.
- 11 Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

- 12 Jah suns sái, ahma ina ustáuh in áupida.
- 13 Jah was in pizái áupidái dagē fidwōr tiguns fráisans fram Satanin, jah was miþ diuzam, jah aggileis andbahtidēdun imma.
- 14 Ip afar þatei atgibans warþ Iōhannēs, qam Iēsus in Galeilaia mērijands aſwaggēljōn þiudangardjōs guþs,
- 15 qipands þatei usfullnōda þata mēl jah atnēhrida sik þiudangardi guþs: idreigōþ jah galáubeiþ in aſwaggēljōn.
- 16 Jah hvarbōnds faúr marein Galeilaias gasaſv Seimōnu jah Andraſan brōþar is, þis Seimōnis, waſrpandans nati in marein: wēsun áuk fiſkjans.
- 17 Jah qaþ im Iēsus: hirjats afar mis, jah gatáuja igqis waſrþan nutans mannē.
- 18 Jah suns aſlētandans þō natja ſeina láistidēdun afar imma.
- 19 Jah jáinþrō inn gaggands framis leitiſ gasaſv Iakōbu þana Zaſbaſdaíaus jah Iōhannē brōþar is, jah þans in ſkipa manwjandans natja.
- 20 Jah suns haſháit ins. Jah aſlētandans attan ſeinana Zaſbaſdaíu in þamma ſkipa miþ aſnjam, galiþun afar imma.
- 21 Jah galiþun in Kafarnaum, jah suns ſabbatō daga galeiþands in ſynagōgēn láisida ins.
- 22 Jah uſfilmans waúrþun ana pizái láiseinái is; untē was láisjands ins ſwē waldufni habands jah ni ſwaswē þái bōkarjōs.
- 23 Jah was in pizái ſynagōgēn izē manna in unhráinjamma ahmin, jah uſhrōþida
- 24 qipands: fralet, hva uns jah þus, Iēsu Nazōrēnái, qamt fra-qiſtjan uns? Kann þuk, hvas þu is, ſa weiha guþs.
- 25 Jah andbáit ina Iēsus qipands: þahái jah uſgagg út us þamma, ahma unhráinja.
- 26 Jah tahida ina ahma ſa unhráinja, jah hrōþjands ſtibnái mikilái uſiddja us imma.

- 12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.  
13 Καὶ ἦν ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος  
ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ ἄγγελοι  
διηκονοῦν αὐτῷ.  
14 Μετὰ δὲ τὸ παραδοθῆναι Ἰωάννην ἦλθεν Ἰησοῦς εἰς τὴν  
Γαλιλαίαν, κηρύσσειν τὸ εὐαγγέλιον τῆς βασιλείας τοῦ  
θεοῦ,  
15 λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία  
τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.  
16 Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν  
Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, τοῦ Σίμωνος,  
βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ· ἦσαν γὰρ  
ἀλιεῖς.  
17 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω  
ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.  
18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθησαν αὐτῷ.  
19 Καὶ προβάς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβε-  
δαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν  
τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα,  
20 καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα  
αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλ-  
θον ὀπίσω αὐτοῦ.  
21 Καὶ εἰσπορεύονται εἰς Καπερναοὺμ· καὶ εὐθέως τοῖς σάβ-  
βασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.  
22 Καὶ ἐξεπλήσσουντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων  
αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.  
23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι  
ἀκαθάρτῳ, καὶ ἀνέκραξεν  
24 λέγων· ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες  
ἀπολέσαι ἡμᾶς· οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.  
25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ  
ἕξελθε ἐξ αὐτοῦ.  
26 Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κράξαν  
φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.



- 27 Jah afsláupnōdēdun allái sildaleikjandans, swaei sōkidēdun miþ sis missō qībandans: hva sijái pata? hvō sō láiseinō sō niujō, ei miþ waldufnja jah ahmam páim unhráinjam anabiudīþ jah ufháusjand imma?
- 28 Usiddja þan mēriþa is suns and allans bisitands Galeilaias.
- 29 Jah suns us pizái synagōgēn usgaggandans qēmum in garda Seimōnis jah Andrafinis miþ Iakōbáu jah Iōhannēn.
- 30 Ip swafhrō Seimōnis lag in brinnōn: jah suns qēþun imma bi ija.
- 31 Jah duatgaggands urráisida þō undgreipands handu izōs, jah aflaslōt þō sō brinnō suns, jah andbahtida im.
- 32 Andanahtja þan waúrþanamma, þan gasaggq sauil, bērun du imma allans þans ubil habandans jah unhulþōns habandans.
- 33 Jah sō baúrgs alla garunnana was at daúra.
- 34 Jah gaháilida managans ubil habandans missaleikáim saúhtim, jah unhulþōns managōs uswarp, jah ni fralaslōt rōdjan þōs unhulþōns, untē kunþēdun ina.
- 35 Jah áir ūhtwōn usstandands usiddja, jah galáip ana áupjana stap, jah jáinar baþ.
- 36 Jah galáistans waúrþun imma Seimōn jah pái miþ imma.
- 37 Jah bigitandans ina qēþun du imma þatei allái þuk sōkjand.
- 38 Jah qaþ du im: gaggam du páim bisunjanē háimōm jah baúrgim, ei jah jáinar mērjáu, untē dupē qam.
- 39 Jah was mērjands in synagōgim izē and alla Galeilaian jah unhulþōns uswafrpands.
- 40 Jah qam at imma þrútsfill habands, bidjands ina jah kniwam knussjands jah qībands du imma þatei jabái wileis, magt mik gahráinjan.
- 41 Ip Iēsus infeinands, ufrakjands handu seinā attaftōk imma jah qaþ imma: wiljáu, wafrþ hráins.
- 42 Jah biþē qaþ pata Iēsus, suns pata þrútsfill afláip af imma, jah hráins warp.

- 27 Καὶ ἐθαμβήθησαν πάντες ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας· τί ἐστὶν τοῦτο; τίς ἡ διδασχὴ ἡ καυὴ αὕτη, ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;
- 28 Ἐξῆλθεν δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.
- 29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.
- 30 Ἦ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς.
- 31 Καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.
- 32 Ὁψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους.
- 33 Καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν.
- 34 Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.
- 35 Καὶ πρωτὶ ἔνυχον λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον καὶ ἐκεῖ προσήύχετο.
- 36 Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.
- 37 Καὶ εὐρόντες αὐτὸν λέγουσιν αὐτῷ ὅτι πάντες σε ζητοῦσιν.
- 38 Καὶ λέγει αὐτοῖς· ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.
- 39 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.
- 40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ, ὅτι ἐὰν θέλῃς, δύνασα με καθαρίσαι.
- 41 Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο αὐτοῦ καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι.
- 42 Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ ἐκαθαρίσθη.

- 27 Jah afsláupnōdēdun allái sildaleikjandans, swaei sōkidēdun miþ sis missō qipandans: hva sijái þata? hvō sō láiseinō sō niujō, ei miþ waldufnja jah ahmam þáim unhráinjam anabiudip jah ufháusjand imma?
- 28 Usiddja þan mēriþa is suns and allans bisitands Galeilaia.
- 29 Jah suns us þizái synagōgēn usgaggandans qēmun in garda Seimōnis jah Andrafinis miþ Iakōbáu jah Iōhannēn.
- 30 Ip swašhrō Seimōnis lag in brinnōn: jah suns qēþun imma bi ija.
- 31 Jah duatgaggands urráisida þō undgreipands handu izōs, jah aflaflōt þō sō brinnō suns, jah andbahtida im.
- 32 Andanahþja þan waúrþanamma, þan gasaggg sauil, bērun du imma allans þans ubil habandans jah unhulþōns habandans.
- 33 Jah sō baúrgs alla garunnana was at daúra.
- 34 Jah gaháilida managans ubil habandans missaleikáim saúhtim, jah unhulþōns managōs uswarp, jah ni fralaflōt rōdjan þōs unhulþōns, untē kunþēdun ina.
- 35 Jah áir ūhtwōn usstandands usiddja, jah galáip ana áuþjana staþ, jah jáinar baþ.
- 36 Jah galáistans waúrþun imma Seimōn jah þái miþ imma.
- 37 Jah bigitandans ina qēþun du imma þatei allái þuk sōkjand.
- 38 Jah qaþ du im: gaggam du þáim bisunjanē háimōm jah baúrgim, ei jah jáinar mērjáu, untē dupē qam.
- 39 Jah was mērjands in synagōgim izē and alla Galeilaian jah unhulþōns uswafpands.
- 40 Jah qam at imma þrútsfill habands, bidjands ina jah kniwam knussjands jah qipands du imma þatei jabái wileis, magt mik gahráinjan.
- 41 Ip Iēsus infeinands, ufrakjands handu seinā attastōk imma jah qaþ imma: wiljáu, waírþ hráins.
- 42 Jah biþē qaþ þata Iēsus, suns þata þrútsfill afláip af imma, jah hráins warp.

- 27 Καὶ ἐθαμβήθησαν πάντες ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας· τί ἐστὶν τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;
- 28 Ἐξῆλθεν δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.
- 29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξεληθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.
- 30 Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς.
- 31 Καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.
- 32 Ὁψίας δὲ γενομένης, ὅτε ἔδυν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους.
- 33 Καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν.
- 34 Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφειεν λαλεῖν τὰ δαιμόνια, ὅτι ᾗδειςαν αὐτόν.
- 35 Καὶ πρῶτ' ἐννυχον λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον καὶ ἐκεῖ προσηύχετο.
- 36 Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.
- 37 Καὶ εὐρόντες αὐτὸν λέγουσιν αὐτῷ ὅτι πάντες σε ζητοῦσιν.
- 38 Καὶ λέγει αὐτοῖς· ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελλήλυθα.
- 39 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλον.
- 40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ, ὅτι ἐὰν θέλῃς, δύνασαι με καθαρίσαι.
- 41 Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο αὐτοῦ καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι.
- 42 Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα καὶ ἐκαθαρίσθη.

- 43 Jah galvōtjands imma suns ussandida ina,
- 44 jah qap du imma: sašv ei mannhun ni qipáis wafht; ak-gagg þuk silban atáugjan gudjin, jah atbaír fram gahráineinái þeinái þatei anabáuþ Mōsēs du weitwōdipái im.
- 45 Ip is usgaggands dugann mērgan filu jah usqipān pata waurd, swaswē is juþan ni mahta andáugjō in baúrg galeipan, ak ūta ana áupjáim stadim was; jah iddjēdun du imma allapró.

## CHAPTER II

- 1 Jah galáip aftra in Kafarnaum afar dagans, jah gafrēhun þatei in garda ist.
- 2 Jah suns gaqēmūn managái, swaswē juþan ni gamōstēdun nih at daúra, jah rōdida im waurd.
- 3 Jah qēmūn at imma uslipān bafrandans, hafanana fram fidwōrim.
- 4 Jah ni magandans nēhva qiman imma faúra manageim, and-hulidēdun hrōt þarei was Iēsus, jah usgrabandans insáilidēdun pata badi, jah fralaflōtun ana þammei lag sa uslipa.
- 5 Gasafhvands þan Iēsus galáubein izē qap du þamma uslipin: barnilō, aflētanda þus frawaurhteis þeinōs.
- 6 Wēsunuh þan sumái þizē bōkarjē jáinar sitandans jah þagkjandans sis in haírtam seináim:
- 7 hva sa swa rōdeip náiteinins? hvas mag aflētan frawaurhtins, niba áins guþ?
- 8 Jah suns uskunnands Iēsus ahmin seinamma þatei swa pái mitōdēdun sis, qap du im: duhvē mitōþ pata in haírtam izwaráim?
- 9 hvapar ist azētizō du qipan þamma uslipin: aflētanda þus frawaurhteis þeinōs, þáu qipan: urreis jah nim pata badi þeinata jah gagg?
- 10 Appan ei witeip þatei waldufni habáip sunus mans ana aírþái aflētan frawaurhtins, qap du þamma uslipin:

- 43 Καὶ ἐμβριμησάμενος αὐτῷ εὐθέως ἐξέβαλεν αὐτόν  
 44 καὶ λέγει αὐτῷ· ὅρα μηδενὶ μηδὲν εἶπης· ἀλλὰ ὑπαγε  
 σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρι-  
 σμοῦ σου ᾧ προσέταξεν Μωσῆς εἰς μαρτύριον αὐτοῖς.  
 45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν  
 τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν  
 εἰσελθεῖν, ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν· καὶ ἤρχοντο  
 πρὸς αὐτὸν πανταχόθεν.

## CHAPTER II

- 1 Καὶ εἰσῆλθεν πάλιν εἰς Καπερναοὺμ δι' ἡμερῶν καὶ  
 ἠκούσθη ὅτι εἰς οἶκόν ἐστιν.  
 2 Καὶ εὐθέως συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ  
 τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.  
 3 Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες αἰρόμενον  
 ὑπὸ τεσσάρων.  
 4 Καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέ-  
 γασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσιν τὸν  
 κράβαττον, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.  
 5 Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ·  
 τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.  
 6 Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ δια-  
 λογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·  
 7 Τί οὗτος οὕτως λαλεῖ βλασφημίας; τίς δύναται ἀφιεῖναι  
 ἁμαρτίας εἰ μὴ εἷς ὁ θεός;  
 8 Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι  
 οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· τί ταῦτα  
 διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;  
 9 Τί ἐστὶν εὐκοπώτερον εἰπεῖν τῷ παραλυτικῷ· ἀφέωνταί  
 σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ ἄρῃ τὸν κράβαττόν  
 σου καὶ περιπάτει;  
 10 Ἴνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ  
 τῆς γῆς ἀφιεῖναι ἁμαρτίας, λέγει τῷ παραλυτικῷ·

- 11 þus qipa : urreis nimuh þata badi þein jah gagg du garda þeinamma.
- 12 Jah urráis suns jah ushafjands badi usiddja fáura andwafrþja alláizē, swaswē usgeisnōdēdun allái jah háuhidēdun mikiljandans gup, qipandans þatei áiw swa ni gasēlvun.
- ? 13 Jah galáip aftra faúr marein, jah all manageins iddjēdun du imma, jah láisida ins.
- 14 Jah hvarbōnds gasalv Lafwwi þana Alfaiáus sitandan at mōtái jah qap du imma : gagg afar mis. Jah usstandands iddja afar imma.
- 15 Jah warþ, biþē is anakumbida in garda is, jah managái mōtarjōs jah frawaurhtái miþ anakumbidēdun Iēsua jah sipōnjam is ; wēsun áuk managái jah iddjēdun afar imma.
- 16 Jah þái bōkarjōs jah Fareisaieis gasaþvandans ina matjandan miþ þáim mōtarjam jah frawaurhtáim, qēpun du þáim sipōnjam is : hva ist þatei miþ mōtarjam jah frawaurhtáim matjiþ jah driggkip ?
- 17 Jah gaháusjands Iēsus qap du im : ni þaurbun swinþái lēkeis, ak þái ubilaba habandans ; ni qam laþōn uswaurhtans, ak frawaurhtans.
- 18 Jah wēsun sipōnjōs Iōhannis jah Fareisaieis fastandans ; jah atiddjēdun jah qēpun du imma : duhvē sipōnjōs Iōhannēs jah Fareisaieis fastand, ip þái þeinái sipōnjōs ni fastand ?
- 19 Jah qap im Iēsus : ibái magun sunjus brūþfadis, und þatei miþ im ist brūþfaps, fastan ? swa lagga hveila swē miþ sis haband brūþfad, ni magun fastan.
- 20 Apþan atgaggand dagōs þan afnimada af im sa brūþfaps, jah þan fastand in jáinamma daga.
- 21 Ni manna plat fanins niujis siujiþ ana snagan faírnjana ; ibái afnimái fullōn af þamma sa niuja þamma faírnjin, jah waírsiza gataúra waírpip.

- 11 Σοὶ λέγω, ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.
- 12 Καὶ ἡγήθη εὐθέως καὶ ἄρας τὸν κράβαττον ἐξῆλθεν ἐναντίον πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεόν, λέγοντας ὅτι οὐδέποτε οὕτως εἶδομεν.
- 13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.
- 14 Καὶ παράγων εἶδεν Λευὶ τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
- 15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ καὶ ἠκολούθησαν αὐτῷ.
- 16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;
- 17 Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς.
- 18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;
- 19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν, νηστεύειν; ὅσος χρόνον μεθ' ἑαυτῶν ἔχουσιν τὸν νυμφίον, οὐ δύνανται νηστεύειν.
- 20 Ἐλεूसονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.
- 21 Οὐδεὶς ἐπίβλημα ῥάκκους ἀγνάφου ἐπιράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καιρὸν τοῦ παλαιοῦ, καὶ χεῖρον σχῆμα γίνεται.



- 22 Ni manna giutip wein juggata in balgins fairmjans; ibái áuftō distaírái wein þata niujō þans balgins jah wein usgutniþ, jah pái balgeis fragistnand; ak wein juggata in balgins niujans giutand.
- 23 Jah warþ þafrhgaggan imma sabbatō daga þaírh atisk, jah dugunnun sipōnjōs is skēwjandans ráupjan ahsa.
- 24 Jah Fareisaieis qēpun du imma: sái, hva táujand sipōnjōs þeinái sabbatim þatei ni skuld ist?
- 25 Jah is qap du im: niu ussuggwup áiw hra gatawida Daweid, þan þaúrfta jah grēdags was, is jah pái miþ imma?
- 26 hráíwa galáip in gard gups uf Abiapara gudjin jah hláibans faúrlageináis matida, þanzei ni skuld ist matjan niba áináim gudjam, jah gaf jah þáim miþ sis wisandam?
- 27 Jah qap im: sabbatō in mans warþ gaskapans, ni manna in sabbatō dagis;
- 28 swaei fráuja ist sa sunus mans jah þamma sabbatō.

## CHAPTER III

- 1 Jah galáip aftra in synagōgēn, jah was jáinar manna gapaúrsana habands handu.
- 2 Jah witáidēdun imma háilidēdiu sabbatō daga, ei wrōhidēdeina ina.
- 3 Jah qap du þamma mann þamma gapaúrsana habandin handu: urreis in midumái.
- 4 Jah qap du im: skuldu ist in sabbatim piup táujan aþþáu unpiup táujan, sáiwala nasjan aþþáu usqistjan? Ip eis þaháidēdun.

- 22 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μή, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχέεται καὶ οἱ ἀσκοὶ ἀπολοῦνται, ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.
- 23 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδοποιεῖν τίλλοντες τοὺς στάχυν.
- 24 Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;
- 25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ, ὅτε χρεῖαν ἔσχευ καὶ ἐπείνασεν, αὐτὸς καὶ οἱ μετ' αὐτοῦ;
- 26 Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὔσιν;
- 27 Καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον,
- 28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

## CHAPTER III

- 1 Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.
- 2 Καὶ παρατηροῦντο αὐτόν, εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.
- 3 Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ· ἔχεις τὴν χεῖρα· ἐγειρε εἰς τὸ μέσον.
- 4 Καὶ λέγει αὐτοῖς· ἔξεστιν ἐν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων.

- 5 Jah ussaflwands ins miþ mōda, gáurs in dáubipōs hafrtin  
izē qaþ du þamma mann: ufrakei þō handu þeina! Jah  
ufrakida, jah gastōþ aftra sō handus is.
- 6 Jah gaggandans þan Fareisaieis sunsáiw miþ þáim Hērō-  
dianum garūni gatawidēdun bi ina, ei imma usqēmeina.
- 7 Jah Iēsus afláip miþ sipōnjam seináim du marein, jah filu  
manageins us Galeilaia láistidēdun afar imma,
- 8 jah us Iudaia jah us Iafrusaúlymim jah us Idumaia jah  
hindana Iaúrdanáus; jah pái bi Tyra jah Seidōna, manageins  
filu, gaháusjandans hvan filu is tawida, qēmum at imma.
- 9 Jah qaþ þáim sipōnjam seináim ei skip habáip wēsi at imma  
in þizōs manageins, ei ni þrafheina ina.
- 10 Managans áuk gaháilida, swaswē drusun ana ina ei imma  
attaftōkeina,
- 11 jah swa managái swē habáidēdun wundufnjōs jah ahmans  
unhráinjans, páih þan ina gasēlvun, drusun du imma jah  
hrōpidēdun qipandans patei þu is sunus guþs.
- 12 Jah filu andbáit ins ei ina ni gaswikunpidēdeina.
- 13 Jah ustáig in fafrguni jah athafhát þanzei wilda is, jah galipun  
du imma.
- 14 Jah gawaúrhta twalif du wisan miþ sis, jah ei insandidēdi ins  
mērjan,
- 15 jah haban waldufni du háiljan saúhtins jah uswafrpan un-  
hulþōns.
- 16 Jah gasatida Seimōna namō Pafrus;
- 17 jah Iakōbáu þamma Zafbaíðaiáus, jah Iōhannē brōþr Iakō-  
báus, jah gasatida im namna Baúanafrgais, patei ist: sunjus  
peihvōns;
- 18 jah Andraían jah Filippu jah Barþaúlaúmaiu jah Matþaiu  
jah Þōman jah Iakōbu þana Alfaiáus, jah Þaddaiu jah  
Seimōna þana Kananeitēn,

- 5 Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χειρὰ σου. καὶ ἐξέτεινεν, καὶ ἀπεκατεστήθη ἡ χεὶρ αὐτοῦ.
- 6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐποιοῦν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.
- 7 Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰουδαίας
- 8 καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν.
- 9 Καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν.
- 10 Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται· καὶ ὅσοι εἶχον μάστιγας
- 11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ καὶ ἔκραζεν λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.
- 12 Καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν.
- 13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ᾗθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν.
- 14 Καὶ ἐποίησεν δώδεκα ἵνα ὤσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν
- 15 καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους καὶ ἐκβάλλειν τὰ δαιμόνια.
- 16 Καὶ ἐπέθηκεν τῷ Σίμωνι ὄνομα Πέτρον·
- 17 Καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστὶν υἱοὶ βροντῆς.
- 18 Καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Κανανίτην

- 19 jah Iudan Iskariōtēn, saei jah galēwida ina.
- 20 Jah atiddjēdun in gard, jah gaŕddja sik managei, swaswē ni mahtēdun nih hlāif matjan.
- 21 Jah háusjandans fram imma bōkarjōs jah anþarái usiddjēdun gahaban ina; qēpun áuk þatei usgáisips ist.
- 22 Jah bōkarjōs pái af Iáirusaúlymái qimandans qēpun þatei Bafaílzaíbul habáip, jah þatei in þamma reikistin unhulpōnō uswaírpip þáim unhulpōm.
- 23 Jah atháitands ins in gajukōm qaþ du im: hváíwa mag Satanas Satanan uswaírgan?
- 24 Jah jabái þiudangardi wípra sik gadáiljada, ni mag standan sō þiudangardi jáina.
- 25 Jah jabái gards wípra sik gadáiljada, ni mag standan sa gards jáins.
- 26 Jah jabái Satana usstōþ ana sik silban jah gadáilips warþ, ni mag gastandan, ak andi habáip.
- 27 Ni manna mag kasa swinþis galeipands in gard is wilwan, niba faúrþis þana swinþan gabindip; jah þan þana gard is diswilwái.
- 28 Amēn, qípa izwis, þatei allata aflētada þata frawaúrhtē sunum mannē, jah náiteinōs swa managōs swaswē waja-mērjand;
- 29 aþþan saei wajamēreip ahman weihana ni habáip fralēt áiw, ak skula ist áiweináizōs frawaúrhtáis.
- 30 Untē qēpun: ahman unhráinjana habáip.
- 31 Jah qēmum þan áipei is jah brōþrjus is jah ūta standandōna insandidēdun du imma, háitandōna ina.
- 32 Jah sētun bi ina managei; qēpun þan du imma: sái, áipei þeina jah brōþrjus þeinái jah swistrjus þeinōs ūta sōkjand þuk.
- 33 Jah andhōf im qipands: hvō ist sō áipei meina aþþáu pái brōþrjus meinái?

- 19 καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν. Καὶ ἔρχονται εἰς οἶκον·
- 20 καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.
- 21 Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ ὅτι ἐξέστη.
- 22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοὺλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
- 23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν;
- 24 Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη.
- 25 Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ οἰκία ἐκείνη.
- 26 Καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτόν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.
- 27 Οὐδεὶς δύναται τὰ σκεύη τοῦ ἰσχυροῦ εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δῇσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσῃ.
- 28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίαι, ὅσας ἂν βλασφημήσωσιν·
- 29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος.
- 30 Ὅτι ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει.
- 31 Ἔρχονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν.
- 32 Καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, εἶπον δὲ αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε.
- 33 Καὶ ἀπεκρίθη αὐτοῖς λέγων· τίς ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου;

- 34 Jah bisafrands bisunjanē pans bi sik sitandans qap: sái, áipei meina jah pái brōprjus meinái.
- 35 Saei allis waurkeip wiljan guþs, sa jah brōþar meins jah swistar jah áipei ist.

## CHAPTER IV

- 1 Jah afra Iēsus dugann láisjan at marein, jah galēsun sik du imma manageins filu, swaswē ina galeipandan in skip gasitan in marein; jah alla sō managei wipra marein ana staþa was.
- 2 Jah láisida ins in gajukōm manag, jah qap im in láiseinái seinái:
- 3 háuseip! Sái, urrann sa saians du saian fráíwa seinamma.
- 4 Jah warþ, miþþanei safsō, sum rafhtis gadráus faúr wig, jah qēmum fuglōs jah frētun þata.
- 5 Anþarup-þan gadráus ana stáinahamma, parei ni habáida aifrþa managa, jah suns urrann, in þizei ni habáida diupáizōs aifrþōs;
- 6 at sunnin þan urrinnandin ufbrann, jah untē ni habáida waurtins gaþaúrsnōða.
- 7 Jah sum gadráus in þaúrnuns; jah ufarstigun pái þaúrnjus jah afhrapidēdun þata, jah akran ni gaf.
- 8 Jah sum gadráus in aifrþa gōða, jah gaf akran urrinnandō jah wahsjandō, jah bar áin 'l' jah áin 'j' jah áin 'r'.
- 9 Jah qap: saei habái ausōna háusjandōna, gaháusjái.
- 10 Ip biþē warþ sundrō, frēhun ina pái bi ina miþ þáim twa-libim pizōs gajukōns.
- 11 Jah qap im: izwis atgiban ist kunnan rūna þiudangardjōs guþs, ip jáináim þáim ūta in gajukōm allata wafripip,

- 34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει· Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.  
 35 Ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

## CHAPTER IV

- 1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.  
 2 Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ·  
 3 Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ.  
 4 Καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό.  
 5 Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρώδες, ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·  
 6 ἡλίῳ δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.  
 7 Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.  
 8 Καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν.  
 9 Καὶ ἔλεγεν· ὃς ἔχει ὦτα ἀκούειν, ἀκουέτω.  
 10 Ὅτε δὲ ἐγένετο κατὰ μόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν.  
 11 Καὶ ἔλεγεν αὐτοῖς· ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ θεοῦ, ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,



- 12 ei sǫlvandans saǫlváina jah ni gáumjáina, jah háusjandans háusjáina jah ni frapjáina, nibái hvan gawandjáina sik jah aǫtēatándáu im frawaúrhteis.
- 13 Jah qap du im : ni witup þō gajukōn, jah hváiwa allōs þōs gajukōns kunneip?
- 14 Sa saijands waúrd saijip.
- 15 Appan pái wipra wig sind, parei saiaða pata waúrd, jah þan gaháusjand unkarjans, suns qimip Satanas jah usnimip waúrd pata insaianō in haftam izē.
- 16 Jah sind samaleikō pái ana stáinahamma saianans, páiei þan háusjand pata waúrd, suns mip fahēdái nimand ita,
- 17 jah ni haband waúrtns in sis, ak hveilahvaírbái sind; þapróh, bipē qimip aglō aǫþpáu wrakja in þis waúrdis, suns gamarjanda.
- 18 Jah pái sind pái in þaúrnuns saianans, pái waúrd háusjandans,
- 19 jah saúrgōs þizōs libáináis jah afmarzeins gabeins jah pái bi pata anþar lustjus inn atgaggandans aǫhvápjand pata waúrd jah akranaláus waǫrþip.
- 20 Jah pái sind pái ana aǫrpái þizái gōdōn saianans páiei háusjand pata waúrd jah andnimand, jah akran baírand, áin 'i jah áin 'j jah áin 'r.
- 21 Jah qap du im : ibái lukarn qimip ðupē ei uf mēlan satjáidáu aǫþpáu undar ligr? niu ei ana lukarnastapan satjáidáu?
- 22 Nih allis ist hva fulginis patei ni gabaírhrtjáidáu: nih warþ analáugn, ak ei swikunþ waǫrpái.
- 23 Jabái hvas habái áusōna háusjandōna, gaháusjái.
- 24 Jah qap du im : saǫlvip hva háuseip! In þizáiei mitap mitip, mitaða izwis jah biáukada izwis þáim galáubjandam.
- 25 Untē þishrammēh saei habáip gibada imma; jah saei ni habáip jah þatei habáip aǫnimada imma.

- 12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.
- 13 Καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;
- 14 Ὁ σπείρων τὸν λόγον σπείρει.
- 15 Οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ σαταῶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.
- 16 Καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρῶδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν,
- 17 καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθέως σκανδαλίζονται.
- 18 Καὶ οὗτοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οἱ τὸν λόγον ἀκούοντες,
- 19 καὶ αἱ μέριμναι τοῦ αἵωνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται.
- 20 Καὶ οὗτοι εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.
- 21 Καὶ ἔλεγεν αὐτοῖς· μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;
- 22 Οὐ γὰρ ἐστὶν τι κρυπτὸν ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερόν ἔλθῃ.
- 23 Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.
- 24 Καὶ ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.
- 25 Ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

- 26 Jah qap: swa ist þiudangardi guþs, swaswē jabái manna waírpip fráíwa ana aírpa.
- 27 Jah slēpip jah urreisip naht jah daga, jah þata fráíw keinip jah liudip swē ni wát is.
- 28 Silbō áuk aírpa akran baírip: frumist gras, þaprōh ahs, þaprōh fulleip kaúrnis in þamma ahsa.
- 29 Þanuh biþē atgibada akran, suns insandeip gilþa, untē atist asans.
- 30 Jah qap: hvē galeikōm þiudangardja guþs, afþpáu in hvileikái gajukōn gabafram þō?
- 31 Swē kaúrnō sinapis, þatei þan saiada ana aírpa, minnist alláižē fráíwē ist þizē ana aírþái;
- 32 jah þan saiada, urrinip jah waírpip alláižē grasē máist, jah gataujip astans mikilans, swaswē magun uf skadáu is fuglōs himinis gabauan.
- 33 Jah swaleikáim managáim gajukōm rōdida du im þata waúrd, swaswē mahtēdun háusjōn.
- 34 Ip inuh gajukōn ni rōdida im, ip sundrō sipōnjam seináim andband allata.
- 35 Jah qap du im in jáinamma daga at andanahtja þan waúr-þanamma; usleipam jáinis stadi.
- 36 Jah aflētandans þō managein andnēmum ina swē was in skipa; jah þan anþara skipa wēsun mip imma.
- 37 Jah warþ skūra windis mikila jah wēgōs waltidēdun in skip, swaswē ita juþan gafullnōda.
- 38 Jah was is ana nōtin ana waggarja slēpands, jah urráisi-dēdun ina jah qēþun du imma: láisari, niu kara þuk þizei fraqistnam?
- 39 Jah urreisands gasōk winda jah qap du marein: gaslawái, afdumbn! Jah anasiláida sa winds jah warþ wis mikil.
- 40 Jah qap du im: duhvē faúrtái sijup swa? hváiwa ni naúh habáip galáubein?

- 26 Καὶ ἔλεγεν· οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὥς ἐὰν ἄνθρωπος βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς,  
 27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνῃται, ὥς οὐκ οἶδεν αὐτός.  
 28 Αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ.  
 29 Ὅταν δὲ παραῶ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.  
 30 Καὶ ἔλεγεν· τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν;  
 31 Ὡς κόκκον σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶν τῶν ἐπὶ τῆς γῆς,  
 32 καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.  
 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἐδύναντο ἀκοῦειν.  
 34 Χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυεν πάντα.  
 35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης· διέλθωμεν εἰς τὸ πέραν.  
 36 Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὥς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα δὲ πλοίαρια ἦν μετ' αὐτοῦ.  
 37 Καὶ γίνεται λαίλαψ ἀνέμου μεγάλη καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι.  
 38 Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;  
 39 Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ· σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.  
 40 Καὶ εἶπεν αὐτοῖς· τί δειλοὶ ἐστε οὕτως; πῶς οὐκ ἔχετε πίστιν;

- 41 Jah ōhtēdun sis agis mikil, jah qēpun du sis missō : hvas þannu sa sijái, untē jah winds jah marei ufháusjand imma ?

# CHAPTER V

- 1 Jah qēmum hinar marein in landa Gaddarēnē.
- 2 Jah usgaggandin imma us skipa suns gamōtīda imma manna us aúrahjōm in ahmin unhráinjamma,
- 3 saei bauáin habáida in aúrahjōm : jah ni náudibandjōm eisarneináim manna mahta ina gabindan.
- 4 Untē is ufta eisarnam bi fōtum gabuganáim jah náudibandjōm eisarneináim gabundans was, jah galáusida af sis þōs náudibandjōs, jah þō ana fōtum eisarna gabrak, jah manna ni mahta ina gatamjan.
- 5 Jah sinteinō nahtam jah dagam in aúrahjōm jah in faírgunjam was hrōpjands jah bliggwands sik stáinam.
- 6 Gasafhvands þan Iēsu faírraþrō rann jah inwáit ina,
- 7 jah hrōpjands stibnáí mikilái qap : hva mis jah þus, Iēsu, sunáu guþs þis háuhistins ? biswara þuk bi guþa, ni balwjáis mis !
- 8 Untē qap imma : usgagg, ahma unhráinja, us þamma mann !
- 9 Jah frah ina : hva namō þein ? Jah qap du imma : namō mein Laígaíōn, untē managái sijum.
- 10 Jah þap ina filu ei ni usdrēbi im us landa.
- 11 Wasuh þan jáinar haírda sweinē haldana at þamma faírgunja.
- 12 Jah bēdun ina allōs þōs unhulþōns qipandeins : insandei unsis in þō sweina, ei in þō galeipáima.
- 13 Jah uslúbida im Iēsus suns. Jah usgaggandans ahmans þái unhráinjans galipun in þō sweina, jah rann sō haírda and driusōn in marein ; wēsunup-þan swē twōs þūsundjōs, jah afhvapnōdēdun in marein.

- 41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

## CHAPTER V

- 1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γαδαρηνῶν.  
 2 Καὶ ἐξεληθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,  
 3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασι, καὶ οὔτε ἀλύσεσιν οὐδεὶς ἐδύνατο αὐτὸν δεῖσαι,  
 4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύσεσιν δεδέσθαι καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι.  
 5 Καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.  
 6 Ἰδὼν δὲ τὸν Ἰησοῦν μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτόν,  
 7 καὶ κράζας φωνῇ μεγάλῃ εἶπεν· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς.  
 8 Ἐλεγεν γὰρ αὐτῷ· ἔξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου.  
 9 Καὶ ἐπηρώτα αὐτόν· τί ὄνομά σοι; καὶ λέγει αὐτῷ· λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν.  
 10 Καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ ἀποστείλῃ αὐτοὺς ἔξω τῆς χώρας.  
 11 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων βοσκομένη πρὸς τῷ ὄρει.  
 12 καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες λέγοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.  
 13 Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. καὶ ἐξεληθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ἦσαν δὲ ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.

- 14 Jah pái haldandans þō sweina gaplaúhun, jah gatafhun in baúrg jah in háimōm, jah qēmun safhvan hva wēsi pata waúrpanō.
- 15 Jah atiddjēdun du Iēsua, jah gasaíhvand þana wōdan sitandan jah gawasidana jah frapjandan þana saei habáida laígaíōn, jah ōhtēdun.
- 16 Jah spillōdēdun im páiei gasēhrun, hváiwa warþ bi þana wōdan jah bi þō sweina.
- 17 Jah dugunnun bidjan ina galeipan hendar markōs seinōs.
- 18 Jah inn gaggandan ina in skip baþ ina, saei was wōds, ei miþ imma wēsi.
- 19 Jah ni laílot ina, ak qaþ du imma : gagg du garda þeinamma du þeináim, jah gateih im, hvan filu þus fráuja gatawida jah gaarmáida þuk.
- 20 Jah galáip jah dugann mērjan in Daskapaúlein, hvan filu gatawida imma Iēsus ; jah allái sildaleikidēdun.
- 21 Jah usleipandin Iēsua in skipa aftra hendar marein, gaqēmun sik manageins filu du imma, jah was faúra marein.
- 22 Jah sái, qimip áins þizē synagōgafadē namin Jaeirus ; jah safhvands ina gadráus du fōtum Iēsuís,
- 23 jah baþ ina filu, qipands patei dauhtar meina aftumist habáip, ei qimands lagjáis ana þō handuns, ei ganisái jah libái.
- 24 Jah galáip miþ imma, jah iddjēdun afar imma manageins filu jah þrafhun ina.
- 25 Jah qinōnō suma wisandei in runa blōpis jēra twalif,
- 26 jah manag gapulandei fram managáim lēkjam jah fraqimandei allamma seinamma jah ni washtái bōtida, ak máis waírs habáida,
- 27 gaháusjandei bi Iēsu, atgaggandei in managein aftana attaftōk wastjái is.
- 28 Untē qaþ patei jabái wastjōm is attēka, ganisa.

- 14 Καὶ οἱ βόσκοντες τοὺς χοίρους ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστὶν τὸ γεγονός.
- 15 Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα, καὶ ἐφοβήθησαν.
- 16 Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ περὶ τῶν χοίρων.
- 17 Καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.
- 18 Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ᾗ.
- 19 Καὶ οὐκ ἀφήκεν αὐτόν, ἀλλὰ λέγει αὐτῷ· ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς καὶ ἀναγγείλον αὐτοῖς ὅσα σοι ὁ κύριος πεποίηκεν καὶ ἡλέησέν σε.
- 20 Καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.
- 21 Καὶ διαπεράσας τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.
- 22 Καὶ ἰδοὺ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ,
- 23 καὶ παρεκάλει αὐτὸν πολλὰ, λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἔλθῶν ἐπιθῇς αὐτῇ τὰς χεῖρας, ἵνα σωθῇ καὶ ζήσῃ.
- 24 Καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.
- 25 Καὶ γυνὴ τις οὖσα ἐν ρύσει αἵματος ἔτη δώδεκα,
- 26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,
- 27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὅπισθεν ἤψατο τοῦ ἱματίου αὐτοῦ·
- 28 ἔλεγεν γὰρ ὅτι κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσομαι.



- 29 Jah sunsáiw gapaúrsnōda sa brunna blōpis izōs, jah ufkunþa ana leika þatei gaháilnōda af þamma slaha.
- 30 Jah sunsáiw Iēsus ufkunþa in sis silbin þō us sis maht usgaggandein; gawandjands sik in managein qap: hvas mis taftōk wastjōm?
- 31 Jah qēpun du imma sipōnjōs is: saſſvis þō managein preihandein þuk, jah qīpis: hvas mis taftōk?
- 32 Jah wláitōda saſſvan þō þata táujandein.
- 33 Ip sō qinō ōgandei jah reirandei, witandei þatei warþ bi ija, qam jah dráus du imma, jah qap imma alla þō sunja.
- 34 Ip is qap du izái: dauhtar, galáubeins þeina ganasida þuk, gagg in gawaſrpi, jah sijáis háila af þamma slaha þeinamma.
- 35 Naúhþanuh imma rōdjandin qēmum fram þamma synagōgafada, qībandans þatei dauhtar þeina gaswalt: hva þanamáis dráibeis þana láisari?
- 36 Ip Iēsus sunsáiw gaháusjands þata waúrd rōdiþ, qap du þamma synagōgafada: ni fáurhte; þatáinei galáubei.
- 37 Jah ni fralaílōt áinōhun izē miþ sis afargaggan, nibái Paſtru jah Iakōbu jah Iōhannēn brōþar Iakōbis.
- 38 Jah galáip in gard þis synagōgafadis, jah gasahr aúhjōdu jah grētandans jah wáifairhvjandans filu.
- 39 Jah inn atgaggands qap du im: hva aúhjōþ jah grētiþ? þata barn ni gadáupnōda, ak slēpiþ.
- 40 Jah bihlōhun ina. Ip is uswaſrpands alláim ganimiþ attan þis barnis jah áipein jah þans miþ sis, jah galáip inn þarei was þata barn ligandō.
- 41 Jah faigráip bi handáu þata barn qapuh du izái: taleipa kumei, þatei ist gaskeiriþ: mawilō, du þus qīpa: urreis.
- 42 Jah suns urráis sō mawi jah iddja; was áuk jērē twalibē; jah usgeisnōdēdun fáurhtein mikilái.
- 43 Jah anabáup im filu ei manna ni funþi þata; jah haſháit izái giban matjan.

- 29 Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴσται ἀπὸ τῆς μάστιγος.
- 30 Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· τίς μου ἤψατο τῶν ἱματίων;
- 31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε καὶ λέγεις· τίς μου ἤψατο;
- 32 Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.
- 33 Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.
- 34 Ὁ δὲ εἶπεν αὐτῇ· θύγατερ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην καὶ ἴσθι υἱῆς ἀπὸ τῆς μάστιγός σου.
- 35 Ἐτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν, τί ἔτι σκύλλεις τὸν διδάσκαλον;
- 36 Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλοῦμενον λέγει τῷ ἀρχισυναγώγῳ· μὴ φοβοῦ, μόνον πίστευε.
- 37 Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.
- 38 Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλὰ.
- 39 Καὶ εἰσελθὼν λέγει αὐτοῖς· τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.
- 40 Καὶ κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον.
- 41 Καὶ κοατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· ταλιθὰ κούμει, ὃ ἔστιν μεθερμηνεύμενον· τὸ κοράσιον, σοὶ λέγω, ἔνειοσε.
- 42 Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἑτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλῃ.
- 43 Καὶ διεστέλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνῶ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

## CHAPTER VI

- 1 Jah usstōþ jáinþrō jah qam in landa seinamma, jah láistidēdun afar imma sipōnjōs is.
- 2 Jah bipē warþ sabbatō, dugann in synagōgē láisjan, jah managái háusjandans sildaleikidēdun qipandans : hvaþrō þamma pata, jah hvō sō handugeinō sō gibanō imma, ei mahteis swaleikōs þairh handuns is waþþand?
- 3 Niu pata ist sa timrja, sa sunus Marjins, iþ brōþar Iakōba jah Iūsē jah Iudins jah Seimōnis? jah niu sind swistrjus is hēr at unsis? Jah gamarzidái waúrþun in þamma.
- 4 Qaþ þan im Iēsus þatei nist praufētus unswērs, niba in gabaúrþái seinái jah in ganiþjam jah in garda seinamma.
- 5 Jah ni mahta jáinar áinōhun mahtē gatáuþan, niba fawáim siukáim handuns galagjands gabáilida.
- 6 Jah sildaleikida in ungaláubeináis izē, jah bitáuþ weihsa bisunjanē láisjands.
- 7 Jah athafhát pans twalif jah dugann ins insandjan twans hvanzuh, jah gaf im waldufni ahmanē unhráinjáizē.
- 8 Jah faúrbáuþ im ei washt ni nēmeina in wig, niba hrugga áina, nih matibalg nih hláif nih in gaúrdōs áiz,
- 9 ak gaskōhái suljōm : jah ni wasjálp twáim páidōm.
- 10 Jah qaþ du im : þishvaduh þei gaggálp in gard, þar saljálp, untē usgaggálp jáinþrō.
- 11 Jah swa managái swē ni andnimáina izwis ni háusjáina izwis, usgaggandans jáinþrō ushrisjálp mulda þō undarō fōtum izwaráim du weitwōdipái im. Amēn, qipa izwis : sutizō ist Saúdaúmjam asþpáu Gaúmaúrjam in daga stauōs páu þizái baúrg jáinái.
- 12 Jah usgaggandans mēridēdun ei idreigōdēdeina.
- 13 Jah unhulpōns managōs usdribun, jah gasalbōdēdun alēwa managans siukans, jah gabáilidēdun.
- 14 Jah gaháusida þiudans Hērōdēs, swikunþ allis warþ namō

is, jah qap patei Iōhannis sa dāupjands us dāupáim urráis, duppē waúrkjand pōs mahteis in imma.

15 Anparái pan qēpun patei Hēlias ist; anparái pan qēpun patei praufētēs ist swē áins pizē praufētē.

16 Gaháusjands pan Hērōdēs qap patei pammei ik háubip afmaímáit Iōhannē, sa ist: sah urráis us dāupáim.

17 Sa áuk rafhtis Hērōdēs insandjands gahabáida Iōhannēn jah gaband ina in karkarái in Hافرōdiadins qēnáis Filippáus brōprs seinis, untē pō galiugáida.

18 Qap áuk Iōhannēs du Hērōda patei ni skuld ist þus haban qēn brōprs þeinis.

19 Ip sō Hērōdia náiw imma jah wilda imma usqiman, jah ni mahta:

20 untē Hērōdis óhta sis Iōhannēn, kunnands ina wafr garashtana jah weišana, jah witáida imma, jah háusjands imma manag gatawida, jah gabaúrjaba imma andháusida.

21 Jah waúrþans dags gatils, pan Hērōdis mēla gabaúrþáis seináizōs nahtamat waúrhta þáim máistam seináizē jah þūsundifádim jah þáim frumistam Galeilaias,

22 jah atgaggandein inn daúhtr Hērōdiadins jah plinsjandein jah galeikandein Hērōda jah þáim miþ anakumbjandam, qap þiudans du þizái máujái: bidei mik þishvizuh þei wileis, jah giba þus.

23 Jah swōr izái patei þishvah þei bidjáis mik, giba þus und halba þiudangardja meina.

24 Ip si usgaggandei qap du áipein seinái: hvis bidjáu? Ip si qap: háubidis Iōhannis þis dāupjandins.

25 Jah atgaggandei sunsáiw sniumundō du þamma þiudana baþ qipandei: wiljáu ei mis gibáis ana mēsa háubip Iōhannis þis dāupjandins.

26 Jah gáurs waúrþans sa þiudans in pizē áipē jah in pizē miþ anakumbjandanē ni wilda izái ufbrikan.

27 Jah suns insandjands sa þiudans spaþkulátur, anabáup briggan háubip is. Ip is galeipands afmaímáit imma háubip in karkarái,

- 28 jah atbar pata háubip is ana mēsa, jah atgaf ita pizái máujái, jah sō mawi atgaf ita áipein seinái.
- 29 Jah gaháusjandans sipōnjōs is qēmūn jah usnēmūn leik is jah galagidēdūn ita in hláíwa.
- 30 Jah gaiddjēdūn apaústaúleis du Iēsua jah gatafhun imma allata jah swa filu swē gatawidēdūn — —
- 53 — — jah duatsniwun.
- 54 Jah usgaggandam im us skipa, sunsáiw ufkunnandans ina,
- 55 birinnandans all pata gawi dugunnun ana badjam þans ubil habandans bafran, þadei háusidēdūn ei is wēsi.
- 56 Jah þishvaduþ þadei iddja in háimōs aþþáu baúrǵs aþþáu in weihsa, ana gagga lagidēdūn siukans jah bēdūn ina ei þáu skáuta wastjōs is attastōkeina; jah swa managái swē attastōkun imma, ganēsūn.

## CHAPTER VII

- 1 Jah gaqēmūn sik du imma Fareisaieis jah sumái þizē bōkarjē, qimandans us Iafusaúlymim.
- 2 Jah gasaþhvandans sumans þizē sipōnjē is gamáinjáim handum, þat-ist unþwahanáim, matjandans hláibans;
- 3 ip Fareisaieis jah allái Iudaieis, niba ufta þwahand handuns, ni matjand, habandans anafilh þizē sinistanē,
- 4 jah af maþla niba dáupjand ni matjand, jah anþar ist manag þatei andnēmūn du haban: dáupeinins stiklē jah aúrkJē jah katilē jah ligrē;
- 5 þaþrōh þan frēhun ina þái Fareisaieis jah þái bōkarjōs: duhvē þái sipōnjōs þeinái ni gaggand bi þammei anafulhun þái sinistans, ak unþwahanáim handum matjand hláif?
- 6 Ip is andhafjands qaþ du im þatei wafla praúfētida Ēsaías bi izwis þans liutans, swē gamēlip ist: sō managei wafrilōm mik swēráip, ip haftō izē fafrra habáip sik mis.
- 7 Ip swarē mik blōtand, láisjandans láiseinins, anabusnins mannē;

- 8 afliētandans rafhtis anabusn guþs habáiþ þatei anafulhun man-  
nans, dáuþeinins aúrkjē jah stiklē, jah anþar galeik swalei-  
kata manag táujþ.
- 9 Jah qap du im : wafla inwidþ anabusn guþs, ei þata anafulh-  
anō izwar fastáiþ.
- 10 Mōsēs áuk rafhtis qap : swērái attan þeinana jah áþein  
þeina ; jah saei ubil qipái attin seinamma asþþáu áþein seinái, ●  
dáuþáu afdáuþjáidáu.
- 11 Ip jus qipþ : jabái qipái manna attin seinamma asþþáu  
áþein : kaúrbān, þatei ist máipms, þishrah þatei us mis  
gabatinis,
- 12 jah ni fralētiþ ina ni wafht táujan attin seinamma asþþáu  
áþein seinái,
- 13 bláuþjandans waúrd guþs þizái anabusnái izwarái, þōei  
anafulhup ; jah galeik swaleikata manag táujþ.
- 14 Jah atháitands alla þō managein qap im : háuseiþ mis allái  
jah frapjáiþ.
- 15 Ni wafhts ist útaprō mans inn gaggandō in ina þatei magi  
ina gamáinjan ; ak þata út gaggandō us mann þata ist þata  
gamáinjandō mannan.
- 16 Jabái hras habái áusōna háusjandōna, gaháusjái.
- 17 Jah þan galáiþ in gard us þizái managein, frēhun ina sipōn-  
jōs is bi þō gajukōn.
- 18 Jah qap du im : swa jah jus unwitans sijup ? Ni frapþiþ  
þammei all þata útaprō inn gaggandō in mannan ni mag ina  
gamáinjan :
- 19 untē ni galeiþiþ imma in hafrtō, ak in wamba, jah in urrunsa  
usgaggiþ, gahráineiþ allans matins.
- 20 Qapup-þan þatei þata us mann usgaggandō þata gamáineiþ  
mannan.
- 21 Innaprō áuk us hafrtin mannē mitōneis ubilōs usgaggand :  
kalkinassjus, hōrinassjus, maúrþra,
- 22 þiubja, fashufrikeins, unsēleins, liutei, agláitei, áugō unsēl,  
wajamēreins, háuhafartei, unwiti.
- 23 Þō alla ubilōna innaprō usgaggand jah gagamáinjand mannan.

- 24 Jah jáinprō usstandands galáip in markōs Tyrē jah Seidōnē, jah galeipands in gard ni wilda witan mannan jah ni mahta galáugnjan.
- 25 Gaháusjandei rashtis qinō bi ina, pizōzei habáida dauhtar ahman unhráinjana, qimandei dráus du fōtum is.
- 26 Wasup-pan sō qinō háipnō, Saurini fynikiska gabaúrþái, jah baþ ina ei þō unhulþōn uswaúrpi us dauhtir izōs.
- 27 Ip Iēsus qaþ du izái; lēt faúrþis sada waírpan barna, untē ni gōþ ist niman hláib barnē jah waírpan hundam.
- 28 Ip si andhōf imma jah qaþ du imma: jái fráuja; jah áuk hundōs undarō biuda matjand af draúhsnōm barnē.
- 29 Jah qaþ du izái: in þis waúrdis gagg, usiddja unhulþō us dauhtir þeinái.
- 30 Jah galeipandei du garda seinamma bigat unhulþōn usgaggana jah þō dauhtar ligandein ana ligra.
- 31 Jah aftra galeipands af markōm Tyrē jah Seidōnē qam at marein Galeilaiē miþ twei hnáim markōm Daíkapauíaiōs.
- 32 Jah bērun du imma báudana stammama, jah bēdun ina ei lagidēdi imma handáu.
- 33 Jah afnimands ina af managein sundrō, lagida figgrans seinans in áusōna imma jah spēwands attastōk tuggōn is,
- 34 jah ussaflvands du himina gaswōgida, jah qaþ du imma: aífiaþa, þatei ist usluþn.
- 35 Jah sunsáiw usluþnōdēdun imma hlumans jah andbundnōda bandi tuggōns is jah rōdida rashtaba.
- 36 Jah anabáup im ei mann ni qēþeina. Iuan filu is im anabáup, máis þamma eis mēridēdun,
- 37 jah ufarassáu sildaleikidēdun qipandans: wasla allata gatawida, jah báudans gataújip gaháusjan jah unrōdjandans rōdjan.

## CHAPTER VIII

- 1 In jáináim þan dagam astra at filu managái managein wisandein jah ni habandam hva matidēdeina, atháitands sipōnjans qapuh du im :
- 2 infeinōda du þizái managein, untē ju dagans þrins miþ mis wēsun, jah ni haband hva matjáina ;
- 3 jah jabái fralēta ins láusqjþrans du garda izē, ufligand ana wiga ; sumái rashtis izē faírþrþrō qēmum.
- 4 Jah andhōfun imma sipōnjōs is : hvaþrō þans mag hvas gasōþþan hláibam ana áuþidái ?
- 5 Jah frah ins : hvan managans habáiþ hláibans ? Ip eis qēpun : sibun.
- 6 Jah anabáuþ þizái managein anakumbþan ana aírþái ; jah nimands þans sibun hláibans jah awiliudōnds gabrak jah atgaf sipōnjam seináim, ei atlagidēdeina faúr ; jah atlagidēdun faúr þō managein.
- 7 Jah habáidēdun fiskans fawans, jah þans gapiuþþands qap ei atlagidēdeina jah þans.
- 8 Gamatidēdun þan jah sadái waúrþun ; jah usnēmum láibōs gabrukō sibun spyreidans.
- 9 Wēsunup-þan þái matjandans swē fidwōr þūsundjōs ; jah fralaflōt ins.
- 10 Jah galáip sunsáiw in skip miþ sipōnjam seináim, jah qam ana fēra Magdalan.
- 11 Jah urrunnun Fareisaieis jah dugunnun miþ sōkþan imma sōkþandans du imma táikn us himina, fráisandans ina.
- 12 Jah ufswōgþands ahmin seinamma qap : hva þata kuni táikn sōkeip ? Amēn, qjþa izwis : jabái gibáidáu kunja þamma táiknē.
- 13 Jah aflētands ins, galeipands astra in skip usláiþ hindar marein.
- 14 Jah ufarmunnōdēdun niman hláibans jah niba áinana hláif ni habáidēdun miþ sis in skipa.



- 15 Jah anabáup im qípands: saslvip ei atsaslvip izwis þis beistis Fareisaie jah beistis Hērōdis.
- 16 Jah þāhtēdun miþ sis missō qípandans: untē hláibans ni habam.
- 17 Jah fraþjands Iēsus qaþ du im: hva þaggkeip untē hláibans ni habáip? ni naúh fraþjip nih witup, untē dáubata habáip haftō izwar.
- 18 Áugōna habandans ni gasaslvip, jah áusōna habandans ni gabáuseip, jah ni gamunup.
- 19 Þan þans fimf hláibans gabrak fimf þūsundjōm, hvan managōs táinjōns fullōs gabrukō usnēmup? Qēþun du imma: tvalif.
- 20 Appan þan þans sibun hláibans fidwōr þūsundjōm, hvan managans spyreidans fullans gabrukō usnēmup? Ip eis qēþun: sibun.
- 21 Jah qaþ du im: hváíwa ni naúh fraþjip?
- 22 Jah qēmūn in Bepaniin, jah bērun du imma blindan jah bēdun ina ei imma attaftōki.
- 23 Jah fafrgreipands standu þis blindins ustáuh ina útana weihsis jah speiwands in áugōna is, atlagjands ana handuns seinōs frah ina ga-u-hva-sēhvi?
- 24 Jah ussaslvands qaþ: gasaslvu mans, þatei swē bagmans gasaslvu gaggandans.
- 25 Þaþrōh aftra galagida handuns ana þō áugōna is jah gatawida ina ussaslvān; jah aftra gasatips warþ jah gasahv bafrhtaba allans.
- 26 Jah insandida ina du garda is qípands: ni in þata weihs gaggáis, ni mannhun qípáis in þamma wēhsa.
- 27 Jah usiddja Iēsus jah sipōnjōs is in wēhsa Kaisarias þizōs Filippáus: jah ana wiga frah sipōnjans seinans qípands du im: hvana mik qípand mans wisān?
- 28 Ip eis andhōfun: Iōhannēn þana dāupjand, jah anþarái Hēlian: sumáih þan áinana praúfētē.
- 29 Jah is qaþ du im: appan jus, hvana mik qípip wisān? Andhafjands þan Pastrus qaþ du imma: þu is Xristus.

- 30 Jah faúrbaúp im ei mannhun ni qēpeina bi ina.
- 31 Jah dugann láisjan ins p̄atei skal sunus mans filu winnan jah uskians skulds ist fram páim sinistam jah páim aúhumistam gudjam jah bōkarjam, jah usqiman jah afar prins dagans usstandan.
- 32 Jah swikunpaba pata waúrd rōdida ; jah aftiuhands ina Paítrus dugann andbeitan ina ;
- 33 ip̄ is gawandjands sik jah gasafhvands þans sipōnjans seinans andbáit Paítru qipands : gagg hinda mik, Satana, untē ni frapjis páim guþs, ak páim mannē.
- 34 Jah atháitands þō managein miþ sipōnjam seináim qap̄ du im : saei wili afar mis láistjan, inwidái sik silban, jah nimái galgan seinana jah láistjái mik.
- 35 Saei allis wili sáiwala seina ganasjan, fragisteip̄ izái : ip̄ saei fragisteip̄ sáiwalái seinái in meina jah in þizōs afhwaggēljōns, ganasjip̄ þō.
- 36 hwa áuk bōteip̄ mannan, jabái gageigáip̄ pana faírhu allana jah gasleipeip̄ sik sáiwalái seinái ?
- 37 Afppáu hwa gibip̄ manna inmáidein sáfwalōs seináizōs ?
- 38 Untē saei skamáip̄ sik meina jah waúrdē meináizē in gabaúrpái þizái hōrinōndein jah frawaúrhtōn, jah sunus mans skamáip̄ sik is, þan qimip̄ in wulpáu attins seinis miþ aggilum páim weiham.

## CHAPTER IX

- 1 Jah qap̄ du im : amēn, qipa izwis p̄atei sind sumái þizē hēr standandanē, pái izē ni kausjand dáuþaus, untē gasafhvand þiudinassu guþs qumanana in mahtái.
- 2 Jah afar dagans sahs ganam Iēsus Paítru jah Iakōbu jah Iōhannēn, jah ustáuh ins ana faírguni háuh sundrō áinans : jah inmáidida sik in andwafip̄ja izē.
- 3 Jah wastjōs is waúrpun glitmunjandeins, hveitōs swē snáiwis, swaleikōs swē wullareis ana aírþái ni mag galveitjan.

- 4 Jah atáugip̃s war̃p im Hēlias mĩp Mōsē ; jah wēsun rōd-jandans mĩp Iēsua.
- 5 Jah andhafjands Pãtrus qap̃ du Iēsua : rabbei, gōp̃ ist unsis hēr wisan, jah gawaúrkjam hlijans þrins, þus áinana jah Mōsē áinana jah áinana Hēlijin.
- 6 Ni áuk wissa hva rōdidēdi ; wēsun áuk usagidái.
- 7 Jah war̃p milhma ufarskadwjands im, jah qam stibna us þamma milhmin : sa ist sunus meins sa liuba, þamma háusjáip̃.
- 8 Jah anaks insafhvandans ni þanaseip̃s áinōhun gasēhvun, alja Iēsu áinana mĩp sis.
- 9 Dalap̃ þan atgaggandam im af þamma fãfgrunja, anabáup̃ im ei mannhun ni spillōdēdeina þatei gasēhvun, niba bĩpē sunus mans us dáuþáim usstōpi.
- 10 Jah þata waúrd habáidēdun du sis missō sōkjandans : hva ist þata us dáuþáim usstandan ?
- 11 Jah frēhun ina qip̃andans : untē qip̃and þái bōkarjōs þatei Hēlias skuli qiman faúrpĩs ?
- 12 Ip̃ is andhafjands qap̃ du im : Hēlias swēþáuh qimands faúrpĩs aftra gabōteiþ̃ alla ; jah hváiwa gamēliþ̃ ist bĩ sunu mans, ei manag winnáí jah frakunþs wafrþái.
- 13 Akei qipã izwis þatei ju Hēlias qam jah gatawidēdun imma swa filu swē wildēdun, swaswē gamēliþ̃ ist bĩ ina.
- 14 Jah qimands at sipōnjam gasahr̃ filu manageins bĩ ins, jah bōkarjans sōkjandans mĩp im.
- 15 Jah sunsáiw alla managei gasafhvandans ina usgeisnōdēdun, jah durinnandans inwitun ina.
- 16 Jah frah þans bōkarjans : hva sōkeiþ̃ mĩp þáim ?
- 17 Jah andhafjands áins us þizái managein qap̃ : láisari, brāhta sunu meinana du þus habandan ahman unrōdjandan.
- 18 Jah pĩslvaruh þei ina gafahip̃, gawafr̃piþ̃ ina, jah hvap̃piþ̃ jah kriustiþ̃ tunþuns seinans, jah gastaúrknip̃ ; jah qap̃ sipōnjam þeináim ei usdreibeina ina, jah ni mahtēdun.
- 19 Ip̃ is andhafjands im qap̃ : ō kuni ungaláubjandō ! und hva at izwis sijáu ? und hva þuláu izwis ? Bafr̃ip̃ ina du mis.

- 20 Jah brāhtēdun ina at imma. Jah gasaflvands ina sunsafw sa ahma tahida ina ; jah driusands ana aīrpa walwisōda hvapjands.
- 21 Jah frah pana attan is : hvan lagg mēl ist ei pata warp imma ? Ip is qap : us barniskja.
- 22 Jah ufta ina jah in fōn atwarp jah in watō, ei usqistidēdi imma ; akei jabái mageis, hīlp unsara, gableipjands unsis.
- 23 Ip Iēsus qap du imma pata jabái mageis galáubjan ; allata mahteig þamma galáubjandin.
- 24 Jah sunsáiw ufhrōpjands sa atta pis barnis miþ tagram qap : galáubja ; hīlp meináizōs ungaláubeináis !
- 25 Gasafhvands þan Iēsus þatei samap rann managei, galvōtīda ahmin þamma unhráinjin, qīpands du imma : þu ahma, þu unrōdjands jah báups, ik þus anabiuda : usgagg us þamma, jah þanaseips ni galeipáis in ina.
- 26 Jah hrōpjands jah filu tahjands ina usiddja ; jah warp swē dáups, swaswē managái qēþun þatei gaswalt.
- 27 Ip Iēsus undgreipands ina bi handáu urráisida ina ; jah usstōþ.
- 28 Jah galeipandan ina in gard, sipōnjōs is frēhun ina sundrō duhvē weis ni mahtēdum usdreiban pana ?
- 29 Jah qap du im : pata kuni in washtái ni mag usgaggan, niba in bidái jah fastubnja.
- 30 Jah jáinþrō usgaggandans iddjēdun þatrē Galeilaian, jah ni wilda ei hvas wissēdi,
- 31 untē láisida sipōnjans seinans, jah qap du im þatei sunus mans atgibada in handuns mannē, jah usqimand imma, jah usqistips þridjin daga usstandip.
- 32 Ip eis ni frōþun þamma waurda, jah ōhtēdun ina frašnān.
- 33 Jah qam in Kafarnaum, jah in garda qumans frah ins : hva in wiga miþ izwis missō mitōdēdup ?
- 34 Ip eis slawáidēdun ; du sis missō andrunnun, hvarjis máists wēsi.
- 35 Jah sitands atwōpida þans twalif jah qap du im : jabái hvas willi frumists wisan, sijái alláizē aftumists jah alláim andbahts.

- 36 Jah nimands barn gasatida ita in midjáim im, jah ana armins nimands ita qap du im :
- 37 saei áin pizē swaleikáizē barnē andnimip ana namin meinamma, mik andnimip ; jah salvazuh saei mik andnimip, ni mik andnimip, ak pana sandjandan mik.
- 38 Andhōf pan imma lōhannēs qipands : láisari ! sēhvum sumana in peinamma namin usdreibandan unhulpōns, saei ni láisteip unsis, jah waridēdum imma, untē ni láisteip unsis.
- 39 Ip is qap : ni warjip imma ; ni mannahun áuk ist saei táujip maht in namin meinamma jah magi spráutō ubilwáurdjan mis ;
- 40 untē saei nist wipra izwis, faúr izwis ist.
- 41 Saei áuk allis gadragkjái izwis stikla watins in namin meinamma, untē Xristáus sijup, amēn qipa izwis ei ni fraqisteip mizdōn seinái.
- 42 Jah salvazuh saei gamarzjái áinana pizē leitilanē pizē galáubjandanē du mis, gōp ist imma máis ei galagjáidáu asiluqafnuns ana balsaggan is jah frawaúrpanš wēsi in marein.
- 43 Jah jabái marzjái puk handus peina, afmáit pō ; gōp þus ist hamfamma in libáin galeipan, þáu twōs handuns habandin galeipan in gafafnann, in fōn pata unlvapnandō,
- 44 þarei maþa izē ni gaswiltip jah fōn ni aflvapnip.
- 45 Jah jabái fōtus þeins marzjái puk, afmáit ina ; gōp þus ist galeipan in libáin haltamma, þáu twans fōtuns habandin gawaírpan in gafafnann, in fōn pata unlvapnandō,
- 46 þarei maþa izē ni gaswiltip jah fōn ni aflvapnip.
- 47 Jah jabái áugō þein marzjái puk, uswáirp imma ; gōp þus ist háihamma galeipan in þiudangardja guþs, þáu twa áugōna habandin atwaírpan in gafafnann funins,
- 48 þarei maþa izē ni gadáupnip jah fōn ni aflvapnip.
- 49 hvazuh áuk funin saltada jah hvarjatōh hunslē salta saltada.
- 50 Gōp salt ; ip jabái salt unsaltan waírþip, hvē supūda ? Habáip in izwis salt, jah gawaírþeigái sijáip miþ izwis missō.

## CHAPTER X

- 1 Jah jáinprō usstandands qam in markōm Iudaia's hindar Iaúrdanáu; jah gaqēmūn sik aftra manageins du imma, jah, swē bi-ūhts, aftra láisida ins.
- 2 Jah duatgaggandans Fareisaieis frēhun ina, skuldu sijái mann qēn afsatjan, fráisandans ina.
- 3 Ip is andhafjands qap: hwa izwis anabáup Mōsēs?
- 4 Ip eis qēpun: Mōsēs usláubida unsis bōkōs afsateináis mēljan jah aflētan.
- 5 Jah andhafjands Iēsus qap du im: wipra harduhafrein izwara gamēlida izwis pō anabusn.
- 6 Ip af anastōdeinái gaskaftáis gumein jah qinein gatawida guþ.
- 7 7 Inuh þis bileipái manna attin seinamma jah áipein seinái,
- 8 jah sijáina pō twa du leika samin, swaswē þanaseips ni sind twa, ak leuk áin.
- 9 Patei nu guþ gawaþ, manna þamma ni skáidái.
- 10 Jah in garda aftra sipōnjōs is bi þata samō frēhun ina.
- 11 Jah qap du im: sahvazuh saei aflētiþ qēn seinu jah liugáiþ anþara, hōrinōþ du þizái.
- 12 Jah jabái qinō aflētiþ aban seinana jah liugada anþaramma, hōrinōþ.
- 13 Þanuh atbērun du imma barna, ei attaítōki im: ip þái sipōnjōs is sōkun þáim bafrandam du.
- 14 Gasafhvands þan Iēsus unwērida jah qap du im: lētiþ pō barna gaggan du mis jah ni warjiþ pō, untē þizē ist þiudangardi guþs.
- 15 Amēn, qiþa izwis: saei ni andnimiþ þiudangardja guþs swē barn, ni þáuh qimiþ in izái.
- 16 Jah gaþláihands im, lagjands handuns ana pō þiupida im.
- 17 Jah usgaggandin imma in wig, duatrinnands áins jah knussjands baþ ina qiþands: láisari þiupēiga, hwa táujáu ei libáináis áiweinōns arbja waifþáu?

- 18 Ip is qap du imma : hva mik qipis piupeigana ? ni hvashun piupeigs, alja áins gup.
- 19 Þōs anabusnins kant : ni hōrinōs ; ni maúrprjáis ; ni hlifáis ; ni sijáis galiugaweitwōds ; ni anamahtjáis ; swērái attan þeinana jah áipein þeina.
- 20 Þaruh andhafjands qap du imma : láisari, þō alla gafastáida us jundái meinái.
- 21 Ip Iēsus insaflvands du imma frijōda ina jah qap du imma : áinis þus wan ist ; gagg, swa filu swē habáis frabugei jah gif þarbam, jah habáis huzd in himinam ; jah hiri láistjan mik nimands galgan.
- 22 Ip is ganipnands in þis waúrdis galáip gáurs ; was áuk habands fashu manag.
- 23 Jah bisaflvands Iēsus qap sipōnjam seináim : sái, hváiwa agluba pái fashō gahabandans in þiudangardja gups galeipand.
- 24 Ip pái sipōnjōs afsláupnōdēdun in waúrdē is. Þaruh Iēsus aftra andhafjands qap im : barnilōna, hváiwa aglu ist páim hugjandam afar fasháu in þiudangardja gups galeipan.
- 25 Azitizō ist ulbandáu þasrh þairkō nēplōs galeipan, þáu gabigamma in þiudangardja gups galeipan.
- 26 Ip eis máis usgeisnōdēdun qipandans du sis missō : jah hvas mag ganisan ?
- 27 Insaflvands du im Iēsus qap : fram mannam unmahteig ist, akei ni fram gupa ; allata áuk mahteig ist fram gupa.
- 28 Dugann þan Pastrus qipan du imma : sái, weis aflaslōtum alla jah láistidēdum þuk.
- 29 Andhafjands im Iēsus qap : amēn, qipa izwis : ni hvashun ist saei aflaslōti gard asþþáu brōþruns asþþáu áipein asþþáu attan asþþáu qēn asþþáu barna asþþáu háimōþlja in meina jah in þizōs afwaggēljōns,
- 30 saei ni andnimái r falþ nu in þamma mēla gardins jah brōþruns jah swistruns jah attan jah áipein jah barna jah háimōþlja miþ wrakōm, jah in áiwa þamma anawafþin libáin áiweinōn.

- 31 Appan managái wafrpand frumans aftumans, jah aftumans frumans.
- 32 Wēsunup-pan ana wiga gaggandans du Iafusaúlymái jah faúrbigaggands ins Iēsus, jah sildaleikidēdun jah afarlāistjandans faúrhtái waúrþun. Jah andnimands aftra þans twalif dugann im qipan þōei habáidēdun ina gadaban.
- 33 Patei sái, usgaggam in Iafusaúlyma jah sunus mans atgibada þáim ufargudjam jah bōkarjam, jah gawargjand ina dáuþáu, — —
- 34 jah biláikand ina jah bliggwand ina, jah speiwand ana ina jah usqimand imma, jah þridjin daga ustandiþ.
- 35 Jah athabáidēdun sik du imma Iakōbus jah Iōhannēs, sunjus Zafbaíðaiáus, qipandans : láisari, wileima ei patei þuk bidjōs, táujáis ugkis.
- 36 Ip Iēsus qaþ im : hwa wileits táujan mik igqis ?
- 37 Ip eis qēþun du imma : fragif ugkis ei áins af tashswōn þeinái jah áins af hleidumein þeinái sitáiwa in wulþáu þeinamma.
- 38 Ip Iēsus qaþuh du im : ni wituts hwis bidjats : magutsu driggkan stikl þanei ik driggka, jah dáuþeinái pizáiei ik dáuþjada, ei dáuþjáindáu ?
- 39 Ip eis qēþun du imma : magu. Ip Iēsus qaþuh du im : swēþáuh þana stikl þanei ik driggka, driggkats, jah pizái dáuþeinái pizáiei ik dáuþjada *dáuþjanda* ;
- 40 ip pata du sitan af tashswōn meinái aþþáu af hleidumein nist mein du giban, alja þáime manwip was.
- 41 Jah gaháusjandans þái tashun dugunnun unwērjan bi Iakōbu jah Iōhannēn.
- 42 Ip is atháitands ins qaþ du im : witup patei þáiei þuggkjand reikinōn þiudōm, gafráujinōnd im, ip þái mikilans izē gawaldand im.
- 43 Ip ni swa sijái in izwis ; ak salvazuh saei wili wafrpan mikils in izwis, sijái izwar andbahts ;
- 44 jah saei wili izwara wafrpan frumists, sijái alláim skalks.
- 45 Jah áuk sunus mans ni qam at andbahtjam, ak andbahtjan jah giban sáiwala seina faúr managans lūn.



- 46 Jah qēm̃un in Iafr̃ikōn. Jah usgaggandin imma jāinprō miþ sipōnjam seināim jah managein ganōhái, sunus Teimaiáus, Barteimaiáus blinda, sat faúr wig du áihtrōn.
- 47 Jah gaháusjands patei Iēsus sa Nazōraius ist, dugann hrōpjan jah qipan: sunáu Daweidis, Iēsu, armái mik!
- 48 Jah hrōidēdun imma managái ei gaþaháidēdi; ip̃ is filu máis hrōpida: sunáu Daweidis, armái mik!
- 49 Jah gastandands Iēsus hafhát atwōpjan ina. Jah wōpi-dēdun þana blindan, qipandans du imma: þrafstei þuk; urreis, wōpeiþ þuk.
- 50 Ip̃ is afwafrpands wastjái seinái ushláupands qam at Iēsu.
- 51 Jah andhafjands qaþ du imma Iēsus: hva wileis ei táujáu þus? Ip̃ sa blinda qaþ du imma: rabbaunei, ei ussaflváu.
- 52 Ip̃ Iēsus qaþ du imma: gagg, galáubeins þeina ganasida þuk. Jah sunsáiw ussahr̃ jah láistida in wiga Iēsu.

## CHAPTER XI

- 1 Jah bipē nēhva wēs̃un Iafr̃usalēm, in Bēpsfagein jah Bīpanĩin at fafr̃gunja alēwjin, insandida twans sipōnjē seináizē,
- 2 jah qaþ du im: gaggats in háim þō wīprawafr̃pōn iggqis, jah sunsáiw inn gaggandans in þō baúrg bigitats fulan gabundanana, ana þammei naúh áinshun mannē ni sat; andbindandans ina attihats.
- 3 Jah jabái hvas iggqis qipái: duhvē þata táujats? qipáits: patei fráuja þis gaírneip; jah sunsáiw ina insandeip hidrē.
- 4 Galipun þan jah bigētun fulan gabundanana at daúra ūta ana gagga; jah andbundun ina.
- 5 Jah sumái þizē jáinar standandanē qēpun du im: hva táujats andbindandans þana fulan?
- 6 Ip̃ eis qēpun du im swaswē anabáup̃ im Iēsus, jah laslōtun ins.
- 7 Jah brāhtēdun þana fulan at Iēsua; jah galagidēdun ana wastjōs seinōs, jah gasat ana ina.

- 8 Managái þan wastjōm seináim strawidēdun ana wiga; sumái astans mafmáitun us bagmam jah strawidēdun ana wiga.
- 9 Jah pái faúragaggandans hrōpidēdun qipandans: ōsanna, piupida sa qimanda in namin fráujins!
- 10 Piupidō sō qimandei piudangardi in namin attins unsaris Daweidis, ōsanna in háuhistjam!
- 11 Jah galáip in Iáirusaúlyma Iēsus jah in alh; jah bisaflvands alla, at andanahtja juþan wisandin hveilái usiddja in Bēþanian miþ páim twalibim.
- 12 Jah iftumin daga usstandandam im us Bēþaniin grēdags was.
- 13 Jah gasaflvands smakkabagm faírraprō habandan láuf atiddja, ei áuftō bigēti hwa ana imma; jah qimands at imma ni waift bigat ana imma niba láuf; ni áuk was mēl smakkanē.
- 14 Jah usbaflrands qaþ du imma: ni þanaseiþs us þus áiw manna akran matjái. Jah gaháusidēdun pái sipōnjōs is.
- 15 Jah iddjēdun du Iáirusaúlymái. Jah atgaggands Iēsus in alh dugann uswaírran þans frabugjandans jah bugjandans in alh, jah mēsa skattjanē jah sitlans pizē frabugjandanē ahakim uswaltida.
- 16 Jah ni laflōt ei hvas þáirhbēri kas þáirh þō alh.
- 17 Jah láisida qipands du im: niu gamēliþ ist þatei razn mein razn bidō háitada alláim þiudōm? ip jus gatawidēduþ ita du filigrja wáidēdjanē.
- 18 Jah gaháusidēdun pái bōkarjōs jah gudjanē aúhumistans jah sōkidēdun, hváíwa imma usqistidēdeina: ōhtēdun áuk ina, untē alla managei sildaleikidēdun in láiseináis is.
- 19 Jah biþē andanahti warþ, usiddja tít us pizái baúrg.
- 20 Jah in maúrgin faúrgaggandans gasēlvun þana smakkabagm þaúrsjana us waúrtim.
- 21 Jah gamunands Pastrus qaþ du imma: rabbei, sái, smakka-bagms þanei fraqast gaþaúrsnōda.
- 22 Jah andhafjands Iēsus qaþ du im: habáip galáubein guþs!
- 23 Amēn áuk qipa izwis, þishvazuh ei qipái du þamma faírgunja: ushafei þuk jah waírp þus in marein, jah ni tuzwērjái

- in haŕtin seinamma, ak galáubjái þata, ei þatei qipip gagagg-  
ip, waŕpip imma þishvah þei qipip.
- 24 Dupþē qipa izwis : allata þishvah þei bidjandans sōkeip,  
galáubeip þatei nimip, jah waŕpip izwis.
- 25 Jah þan standáip bidjandans, aflētáip, jabái hva habáip  
wipra hvana, ei jah atta izwar sa in himinam aflētái izwis  
missadēdins izwarōs.
- 26 Ip jabái jus ni aflētip, ni páu atta izwar sa in himinam  
aflētip izwis missadēdins izwarōs.
- 27 Jah iddjēdun aftra du Iairusaúlymái. Jah in alh hvarbōndin  
imma, atiddjēdun du imma pái aúhumistans gudjans jah  
bōkarjōs jah sinistans.
- 28 Jah qēpun du imma : in hvamma waldufnjē þata táujis ? jah  
hvas þus þata waldufni atgaŕ, ei þata táujis ?
- 29 Ip Iēsus andhafjands qaþ du im : frafhna jah ik izwis áinis  
waúrdis jah andhafjip mis, jah qipa izwis in hvamma  
waldufnjē þata táuja.
- 30 Dáuþeins Iōhannis uzuh himina was páu uzuh mannam ?  
andhafjip mis.
- 31 Jah þāhtēdun du sis missō qipandans, jabái qipam : us  
himina, qipip : appan dulvē ni galáubidēdup imma ?
- 32 Ak qipam : us mannam, ūhtēdun þō managein. Allái áuk  
alakjō habáidēdun Iōhannēn þatei bi sunjái praúfētēs was.
- 33 Jah andhafjands qēpun du Iēsua : ni witum. Jah andhafjands  
Iēsus qaþ du im : nih ik izwis qipa in hvamma waldufnjē  
þata táuja.

## CHAPTER XII

- 1 Jah dugann im in gajukōm qipan : weinagard ussatida  
manna, jah bisatida ina faþōm, jah usgrōf dal uf mēsa, jah  
gatimrida kēlikn, jah anafalh ina waúrstwjam, jah afláip  
aljap.
- 2 Jah insandida du páim waúrstwjam at mēl škalk, ei at páim  
waúrstwjam nēmi akrans þis weinagardis.

- 3 Ip eis nimandans ina usbluggwun jah insandidēdun lāus-handjan.
- 4 Jah aftra insandida du im anparana skalk; jah pana stāinam wafrpandans gaāfwiskōdēdun jah hāubip wundan brāhtēdun, jah insandidēdun ganāitidana.
- 5 Jah aftra insandida anparana; jah jāinana afslōhun, jah managans anparans, sumans usbliggwandans, sumanzuh pan usqimandans.
- 6 Panuh naūhpanuh āinana sunu āigands liubana sis, insandida jah pana du im spēdistana, qipands patei gaāistand sunu meinana.
- 7 Ip jāināi pāi waūrstwjans qēpun du sis missō patei sa ist sa arbinumja; hirjip, usqimam imma, jah unsar wafrpīp pata arbi.
- 8 Jah undgreipandans ina usqēmum, jah uswaūrpun imma ūt us þamma weinagarda.
- 9 hva nuh tāujāi frāju þis weinagardis? Qimip jah usqisteip þans waūrstwjans, jah gibip pana weinagard anparāim.
- 10 Nih þata gamēlidō ussuggwup: stāins þammei uswaūrpun pāi timrjans, sah warp du hāubida wafstins?
- 11 Fram frāujin warp sa, jah ist sildaleiks in āugam unsarāim.
- 12 Jah sōkidēdun ina undgreipan, jah ōhtēdun þō managein; frōpun āuk patei du im þō gajukōn qap. Jah afētandans ina galipun.
- 13 Jah insandidēdun du imma sumāi þizē Fareisaiē jah Hērō-dianē, ei ina ganuteina waūrda.
- 14 Ip eis qimandans qēpun du imma: lāisari, witum þatei sunjeins is jah ni kara þuk manshun; ni āuk saflvis in andwafrþja mannē, ak bi sunjāi wig guþs lāiseis: skuldu ist kaisaragild giban kaisara, þau niu gibāima?
- 15 Ip Iēsus gasaflvands izē liutein qap du im: hva mik frāisip? atbafrīp mis skatt, ei gasaflvāu.
- 16 Ip eis atbērun, jah qap du im: hvis ist sa manleika jah sō ufarmēleins? Ip eis qēpun du imma: kaisaris.
- 17 Jah andhafjands Iēsus qap du im: usgibip þō kaisaris kaisara jah þō guþs guþa. Jah sildaleikidēdun ana þamma.

- 18 Jah atiddjēdun Saddukaieis du imma páiei qipand usstass ni wisan, jah frēhun ina qipandans :
- 19 Láisari, Mōsēs gamēlida unsis patei jabái hwis brōpar gadáupnái, jah bileipái qēnái, jah barnē ni bileipái, ei nimái brōpar is þō qēn is, jah ussatjái barna brōpr seinamma.
- 20 Sibun brōprahans wēsun; jah sa frumista nam qēn, jah gaswiltands ni biláip fráíwa.
- 21 Jah anþar nam þō; jah gadáupnōða, jah ni sa biláip fráíwa. Jah bridja samaleikō.
- 22 Jah nēmum þō samaleikō pái sibun, jah ni bilipun fráíwa. Spēdumista alláizē gaswalt jah sō qēns.
- 23 In þizái usstassái, þan usstandand, hvarjamma izē waírpip qēns? Pái áuk sibun áihtēdun þō du qēnái.
- 24 Jah andhafjands Iēsus qaþ du im : niu dupē aírzzjái sijup, ni kunnandans mēla nih maht guþs?
- 25 Allis þan usstandand us dáupáim, ni liugand ni liuganda, ak sind swē aggiljus pái in himinam.
- 26 Appan bi dáupans, patei urreisand, niu gakunnáidēdup ana bōkōm Mōsēzis ana ašvatundjái, hváíwa imma qaþ guþ qipands : ik im guþ Abrahamis jah guþ Isakis jah Iakōbis?
- 27 Nist guþ dáupáizē, ak qiwáizē. Appan jus filu aírzzjái sijup.
- 28 Jah duatgaggands áins þizē bōkarjē, gaháusjands ins samana sōkjandans, gasašlvands patei wašla im andhōf, frah ina : hvarja ist alláizō anabusnē frumista?
- 29 Ip Iēsus andhōf imma patei frumista alláizō anabusns : háusei Israēl, fráuja guþ unsar fráuja áins ist.
- 30 Jah frijōs fráujan guþ þeinana us allamma haírtin þeinamma jah us allái sáiwalái þeinái jah us allái gahugdái þeinái jah us allái mahtái þeinái. Sō frumista anabusns.
- 31 Jah anþara geleika þizái : frijōs nēhrundjan þeinana swē þuk silban. Máizei páim anpara anabusns nist.
- 32 Jah qaþ du imma sa bōkareis : wašla, láisari, bi sunjái qast patei áins ist, jah nist anþar alja imma ;
- 33 jah þata du frijōn ina us allamma haírtin jah us allamma fraþja jah us allái sáiwalái jah us allái mahtái, jah þata du

- frijōn nēhrundjan swē sik silban managizō ist allāim pāim alabrunstim jah sáudim.
- 34 Jah Iēsus gasaflvands ina patei frōdaba andhōf, qap du imma: ni faírra is piudangardjái guþs. Jah áinshun þanaseiþs ni gadaúrsta ina frašnan.
- 35 Jah andhafjands Iēsus qap láisjands in alh: hváíwa qipand pái bōkarjōs patei Xristus sunus ist Daweidis?
- 36 Silba áuk Daweid qap in ahmin weihamma: qipþ fráuja du fráujin meinamma, sit af tafhswōn meinái, untē ik galagja fijands þeinans fōtubaúrd fōtiwē þeináizē.
- 37 Silba raštis Daweid qipþ ina fráujan, jah hvaprō imma sunus ist? Jah alla sō managei háusidēdun imma ga-baúrjaba.
- 38 Jah qap du im in láiseinái seinái: saflvip faúra bōkar-jam — —

### CHAPTER XIII

- 16 — — wastja seina.
- 17 Appan wái páim qipuhastōm jah daddjandeim in jáináim dagam.
- 18 Appan bidjáip ei ni waírpái sa plaúhs izwar wintráu.
- 19 Waírpand áuk pái dagōs jáinái aglō swaleika, swē ni was swaleika fram anastōdeinái gaskaftáis þōei gaskōp guþ, und hita, jah ni waírpip.
- 20 Jah ni fráuja gamaúrgidēdi þans dagans, ni páuh ganēsi áinhun leukē; akei in þizē gawalidanē þanzei gawalida, gamaúrgida þans dagans.
- 21 Jah þan jabái lvas izwis qipái: sái, hēr Xristus, afþpáu sái, jáinar, ni galáubjáip;
- 22 untē urreisand galiugaxristjus jah ga gapraúfēteis, jah giband táiknins jah faúratanja du afaírzan, jabái mahteig sijái, jah þans gawalidans.
- 23 Ip jus saflvip, sái, faúragatáih izwis allata.

- 24 Akei in jáinans dagans afar þō aglōn jáina sauil riqizeip jah mēna ni gibiþ liuhap sein.
- 25 Jah stafrnōns himinis wafrþand driusandeins jah mahteis þōs in himinam gawagjanda.
- 26 Jah þan gasafrvand sunu mans qimandan in milhmam miþ mahtái managái jah wulpáu.
- 27 Jah þan insandeip aggiluns seinans jah galisip þans gawalidans seinans af fidwōr windam fram andjam aifrþōs und andi himinis.
- 28 Appan af smakkabagma ganimiþ þō gajukōn. Þan þis jupan asts þlaqus wafrþip jah uskeinand láubōs, kunnup þatei nehva ist asans.
- 29 Swah jah jus, þan gasafrviþ þata wafrþan, kunnep þatei nehva siþuþ at — —

#### CHAPTER XIV

- 4 — — *fraqisteins* þis balsanis warp?
- 5 Maht wēsi áuk þata balsan frabugjan in managizō páu þrija hunda skattē, jah giban unlédáim. Jah andstaúr-ráidēdun þō.
- 6 Ip Iēsus qap: létip þō; duhvē izái usþriutip? þannu gōþ waúrstw waúrhta bi mis.
- 7 Sinteinō áuk þans unlédans habáip miþ izwis, jah þan wileip, magup im wasla táujan; ip mik ni sinteinō habáip.
- 8 Þatei habáida sō gatawida; faúrsnáu salbōn mein leik du usfilha.
- 9 Amēn, qipa izwis: þishvaruh þei mērjada sō afwaggēljō and alla manasēþ, jah þatei gatawida sō rōdjada du gamundái izōs.
- 10 Jah Iudas Iskariōteis, áins þizē twalibē, galáip du þáim gudjam, ei galēwidēdi ina im.
- 11 Ip eis gaháusjandans faginōdēdun jah gahafháitun imma fashu giban; jah sōkida hráíwa gatilaba ina galēwidēdi.
- 12 Jah þamma frumistin daga azymē, þan paska salidēdun,

qēpun du imma pāi sipōnjōs is: hvar wileis ei galeipandans manwjáima, ei matjáis paska?

13 Jah insandida twans sipōnjē seináizē qapuh du im: gaggats in pō baúrg, jah gamōteip igqis manna kas watins bafrands: gaggats afar pamma,

14 jah padei inn galeipái, qipáits pamma heiwafráujin patei láisareis qipip: hvar sind salipwōs parei paska miþ sipōnjam meináim matjáu?

15 Jah sa izwis táikneip kēlikn mikilata, gastrawip, manwjata; jah jáinar manwjáip unsis.

16 Jah usiddjēdun pāi sipōnjōs —

41 — sái, galēwjada sunus in handuns frawaúrhtáizē.

42 Urreisip, gaggam! Sái, sa lēwjands mik atnēhvida.

43 Jah sunsáiw naúhpanuh at imma rōdjandin qam Iudas, sums pizē twalibē, jah miþ imma managei miþ hafrum jah triwam fram páim aúhumistam gudjam jah bōkarjam jah sinistam.

44 Atuh-þan-gaf sa lēwjands im bandwōn qipands: pammei kukjáu, sa ist: greipip þana jah tiuhip arniba.

45 Jah qimands sunsáiw, atgaggands du imma qap: rabbei, rabbei! jah kukida imma.

46 Ip eis uslagidēdun handuns ana ina jah undgripun ina.

47 Ip áins sums pizē atstandandanē imma uslūkands hafru slōh skalk aúhumistins gudjins jah afslōh imma áusō þata tafshwō.

48 Jah andhafjands Iēsus qap du im: swē du wáidēdjin urrunnuþ miþ hafrum jah triwam greipan mik.

49 Daga hvammēh was at izwis in alh láisjands jah ni gripup mik: ak ei usfullnōdēdeina bōkōs.

50 Jah aflētandans ina gaþlaúhun allái.

51 Jah áins sums juggaláuþs láistida afar imma biwáibiþs leina ana naqadana; jah gripun is pāi juggaláuðeis.

52 Ip is bileipands pamma leina naqaps gaþlauh faúra im.

53 Jah gataúhun Iēsu du aúhumistin gudjin; jah garunnnun miþ imma aúhumistans gudjans allái jah pāi sinistans jah bōkarjōs.



- 54 Jah Pastrus faírraprō láistida afar imma, untē qam in garda  
pis aúhumistins gudjins ; jah was sitands miþ andbahtam  
jah warmjands sik at liuhada.
- 55 Ip pái aúhumistans gudjans jah alla sō gafaúrds sōkidēdun  
ana Iēsu weitwōdipa du afdáupjan ina ; jah ni bigētun.
- 56 Managái áuk galiug weitwōdidēdun ana ina, jah samaleikōs  
pōs weitwōdipōs ni wēsun.
- 57 Jah sumái usstandandans galiug weitwōdidēdun ana ina  
qipandans :
- 58 patei weis gaháusidēdum qipandan ina patei ik gatafra alh  
pō handuawúrhtōn, jah bi þrins dagans anpara unhandu-  
wúrhta gatimrja.
- 59 Jah ni swa samaleika was weitwōdipa izē.
- 60 Jah usstandands sa aúhumista gudja in midjáim frah Iēsu  
qipands : niu andhafjis washt, hva pái ana þuk weitwōdjand ?
- 61 Ip is paháida, jah washt ni andhōf. Aftra sa aúhumista  
gudja frah ina jah qap du imma : þu is Kristus sa sunus  
pis þiuþeigins ?
- 62 Ip is qapuh : ik im ; jah gasafhvīþ þana sunu mans af taíh-  
swōn sitandan mahtáis, jah qimandan miþ millmam himinis.
- 63 Ip sa aúhumista gudja disskreitands wastjōs seinōs qap : hva  
þanamáis þaúrbum weis weitwōdē ?
- 64 Háusidēduþ pō wjamērein is : hva izwis þugkeiþ ? Þaruh  
eis allái gadōmidēdun ina skulan wisan dáuþáu.
- 65 Jah dugunnun sumái speiwan ana wlit is jah huljan and-  
waírþi is jah káupatjan ina, jah qēþun du imma : praúfētei !  
jah andbahtōs gabaúrjaba lōfam slōhun ina.
- 66 Jah wisandin Paítráu in rōhsnái dalapa jah atiddja áina þiuþō  
pis aúhumistins gudjins,
- 67 jah gasafhvandeí Paítru warmjandan sik, insafhvandeí du  
imma qap : jah þu miþ Iēsua þamma Nazōreináu wast.
- 68 Ip is afaíaik qipands : ni wáit, ni kann hva þu qipis. Jah  
galáip faúr gard, jah hana wōpida.
- 69 Jah þiwi gasafhvandeí ina aftra dugann qipan þáim faúra-  
standandam, patei sa pizeí ist.

- 70 Ip is aftra lāugnida. Jah afar leitil aftra pái atstandandans qēpun du Pastráu: bi sunjái, pizei is; jah áuk razda peina galeika ist.
- 71 Ip is dugann afáikan jah swaran patei ni kann pana mannan panei qipip.
- 72 Jah anparamma sinpa hana wōpida. Jah gamunda Pastrus pata waúrd, swē qap imma Iēsus, patei faúrpizē hana hrukjái twáim sinpam, inwidis mik prim sinpam. Jah dugann greitan.

## CHAPTER XV

- 1 Jah sunsáiw in maúrgin garūni táujandans pái aúhumistans gudjans miþ páim sinistam jah bōkarjam, jah alla sō gafaúrd gabindandans Iēsu brāhtēdun ina at Peilātáu.
- 2 Jah frah ina Peilātus: þu is piudans Iudaiē? Ip is andhafjands qap du imma: þu qipis.
- 3 Jah wrōhidēdun ina pái aúhumistans gudjans filu.
- 4 Ip Peilātus aftra frah ina qipands: niu andhafjis ni washt? sái, hvan filu ana þuk weitwōdjand.
- 5 Ip Iēsus þanamáis ni andhōf, swaswē sildaleikida Peilātus.
- 6 Ip and dulþ hvarjōh fralaflōt im áinana bandjan þanei bēdun.
- 7 Wasuh þan sa háitana Barabbas miþ páim miþ imma drōbjandam gabundans, páiei in aúhjōdáu maúrþr gatawidēdun.
- 8 Jah usgaggandei alla managei dugunnun bidjan, swaswē sinteinō tawida im.
- 9 Ip Peilātus andhōf im qipands: wileidu fraleitan izwis pana piudan Iudaiē?
- 10 Wissa áuk patei in neipis atgēbun ina pái aúhumistans gudjans.
- 11 Ip pái aúhumistans gudjans inwagidēdun þō managein ei máis Barabban fralaflōti im.
- 12 Ip Peilātus aftra andhafjands qap du im: hva nu wileip ei táujáu þammei qipip piudan Iudaiē?

- 13 Ip eis aftra hrōpidēdun : ushramei ina.
- 14 Ip Peilātus qaþ du im : hva allis ubilis gatawida? Ip eis máis hrōpidēdun : ushramei ina.
- 15 Ip Peilātus wiljands þizái managein fullafahjan, fralaflōt im þana Barabban, ip Iēsu atgaf usbliggwands, ei ushramips wēsi.
- 16 Ip gadraúhteis gataúhun ina innana gardis, patei ist praftōriaún, jah gahafháitun alla hansa,
- 17 jah gawasidēdun ina paúrpurái, jah atlagidēdun ana ina paúrneina wipja uswindandans,
- 18 jah dugunnun gōljan ina : háils, þiudan Iudaiē!
- 19 Jah slōhun is háubip ráusa, jah bispíwun ina, jah lagjandans kniwa inwitun ina.
- 20 Jah bipē bilafláikun ina andwasidēdun ina þizái paúrpurái, jah gawasidēdun ina wastjōm swēsáim, jah ustaúhun ina ei ushramidēdeina ina.
- 21 Jah undgripun sumana mannē, Seimōna Kyreinau, qi-mandan af akra, attan Alaíksandrás jah Rufáus, ei nēmi galgan is.
- 22 Jah attaúhun ina ana Gaúlgaúpa staþ þatei ist gaskeiriþ hvaírneins staþs.
- 23 Jah gēbun imma drigkan wein miþ smyrna ; ip is ni nam.
- 24 Jah ushramjandans ina disdáiļjand wastjōs is waírþandans hláuta ana þōs, hvarjizuh hva nēmi.
- 25 Wasuh þan hreila þridjō, jah ushramidēdun ina.
- 26 Jah was ufarmēli faþrinōs is ufarmēliþ : sa þiudans Iudaiē.
- 27 Jah miþ imma ushramidēdun twans wáidēdjans, áinana af tafhswoñ jah áinana af hleidumein is.
- 28 Jah usfullnōða pata gamēlidō pata qipanō : jah miþ unsib-jáim rahniþs was.
- 29 Jah þái faúrgaggandans wajamēridēdun ina, wipōndans háubida seina jah qipandans : ō sa gatafrands þō alh jah bi þrins dagans gatimrjands þō,
- 30 nasei þuk silban jah atsteig af þamma galgin!
- 31 Samaleikō jah þái aúhumistans gudjans biláikandans ina miþ

- sis missō miþ þáim bōkarjam qēþun: anþarans ganasida, iþ sik silban ni mag ganasjan.
- 32 Sa Xristus, sa þiudans Israēlis, atsteigadáu nu af þamma galgin, ei gasaþváima jah galáubjáima. Jah þái miþ ushramidans imma idweitidēdun imma.
- 33 Jah biþē warþ hveila safstō, riqis warþ ana allái aþþái und hveila niundōn.
- 34 Jah niundōn hveilái wōpida Iēsus stibnái mikilái qipands: aþlōē aþlōē, lima sibakþanei, þatei ist gaskeiriþ: guþ meins, guþ meins, duhvē mis biláist?
- 35 Jah sumái þizē atstandandanē gaháusjandans qēþun: sái, Hēlian wōpeip.
- 36 Þragjands þan áins jah gafulljands swamm akeitis, galagjands ana ráus, dragkida ina qipands: lēt, ei saþvam qimáiu Hēlias athafjan ina.
- 37 Iþ Iēsus aftra lētands stibna mikila uzōn.
- 38 Jah faúrahāh alhs disskritnōda in twa iupaþrō und dalap.
- 39 Gasafhvands þan sa hundafaps sa atstandands in andwaþrþja is þatei swa hrōþjands uzōn, qap: bi sunjái, sa manna sa sunus was guþs.
- 40 Wēsunup-þan qinōns faþraþrō saþhvandeins, in þáimeis was Marja sō Magdalēnē jah Marja Iakōbis þis minnizins jah Iōsēzis áipei jah Salōmē.
- 41 Jah þan was in Galeilaia, jah láistidēdun ina jah andbah-tidēdun imma, jah anþarōs managōs þōzei miþ iddjēdun imma in Iafrusalēm.
- 42 Jah juþan at andanahtja waúrþanamma, untē was paraskaíwē, saei ist fruma sabbatō,
- 43 qimands Iōsēf af Areimapaías, gaguds ragineis, saei was silba beidands þiudangardjōs guþs, anananþjands galáip inn du Peilátáu jah baþ þis leikis Iēsus.
- 44 Iþ Peilátus sildaleikida ei is juþan gaswalt; jah atháitands þana hundafap frah ina juþan gadáuþnōdēdi.
- 45 Jah finþands at þamma hundafada fragaf pata leuk Iōsēfa.
- 46 Jah usbugjands lein jah usnimands ita biwand þamma leina

jah galagida ita in hláiwa patei was gadraban us stáina, jah atwalwida stáin du daúra þis hláiwis.

- 47 Ip Marja sō Magdalēnē jah Marja Iōsēzis sēlvun hvar galagīps wēsi.

## CHAPTER XVI

- 1 Jah inwisandins sabbatē dagis Marja sō Magdalēnē jah Marja sō Iakōbis jah Salōmē usbaúhtēdun arōmata, ei atgaggandeins gasalbōdēdeina ina.
- 2 Jah filu áir þis dagis afarsabbatē atiddjēdun du þamma hláiwa at urrinnandin sunnin.
- 3 Jah qēpun du sis missō: hvas afwalwjái unsis þana stáin af daúrōm þis hláiwis?
- 4 Jah insaflvandeins gáumidēdun þammei afwalwīps ist sa stáins; was áuk mikils abraha.
- 5 Jah atgaggandeins in þata hláiw gasēlvun juggaláup sitandan in tafshwái biwáibidana wastjái hreitái; jah usgeisnōdēdun.
- 6 Þaruh qap du im: ni faúrhteip izwis, Iēsu sōkeip Nazōraiu þana ushramidan; nist hēr, urráis, sái þana staþ þarei galagidēdun ina.
- 7 Akei gaggip qīpiduh du sipōnjam is jah du Paítráu patei faúrbigaggip izwis in Galeilaian; þaruh ina gasaflvip, swaswē qap izwis.
- 8 Jah usgaggandeins af þamma hláiwa gaplaúhun; diz-uh-þan-sat ijōs reirō jah usfilmei, jah ni qēpun mannhun wafht; ðhtēdun sis áuk.
- 9 Usstandands þan in maúrgin frumin sabbatō atáugida frumist Marjin pizái Magdalēnē, af pizáiei uswarp sibun unhulpōns.
- 10 Sōh gaggandei gatáih þáim miþ imma wisandam, qáinōndam jah grētandam.
- 11 Jah eis háusjandans patei libáip jah gasaflvans warp fram izái, ni galáubidēdun.
- 12 Afaruh þan þata — —

# AÍWAGGĒLJŌ FAÍRH LUKAN

## CHAPTER II

- 1 Warþ þan in dagans jáinans, urrann gagrēfts fram kaisara Agustáu, gamēljan allana midjungard.
- 2 Sōh þan gilstramēleins frumista warþ at [wisandin kindina Syriáis] raginōndin Saúrim Kyreinafáu.
- 3 Jah iddjēdun allái, ei mēlidái wēseina, hvarjizuh in seinái baúrg.
- 4 Urrann þan jah Iōsēf us Galeilaia, us baúrg Nazaraþ, in Iudaian, in baúrg Daweidis sei háitada Bēplahaím, duþē ei was us garda fadreináis Daweidis,
- 5 anamēljan miþ Mariin sei in fragiftim was imma qeins, wisandein inkiþōn.
- 6 Warþ þan, miþþanei þō wēsun jáinar, usfullnōdēdun dagōs du bafran izái.
- 7 Jah gabar sunu seinana þana frumabaúr, jah biwand ina, jah galagida ina in uzētin, untē ni was im rūmis in stada þamma.
- 8 Jah haírdjōs wēsun in þamma samin landa þaírhwakandans jah witandans wahtwōm nahts ufarō haírdái seinái.
- 9 Iþ aggilus fráujins anaqam ins jah wulþus fráujins biskáin ins, jah ōhtēdun agisa mikilamma.
- 10 Jah qaþ du im sa aggilus: ni ōgeiþ, untē sái, spillō izwis faheid mikila, sei waírfiþ allái managein,
- 11 þatei gabaúrans ist izwis himma daga nasjands, saei ist Xristus fráuja, in baúrg Daweidis.
- 12 Jah þata izwis táikns: bigitid barn biwundan jah galagid in uzētin.
- 13 Jah anaks warþ miþ þamma aggiláu managei harjis himina-kundis hazjandanē guþ jah qipandanē:
- 14 wulþus in háuhistjam guþa jah ana aírþái gawaírfi in man-nam gōdis wiþjins.
- 15 Jah warþ, biþē galipun faírra im in himin þái aggiljus, jah

pái mans pái hafrdjōs qēpun du sis missō: páirhgaggáima  
ju und Bēplabafm, jah saifráima waúrd pata waúrpanō,  
patei fráuja gakannida unsis.

16 Jah qēmum sniumjandans, jah bigētun Marian jah Iōsēf, jah  
pata barn ligandō in uzētin.

17 Gasafhvandans þan gakannidēdun bi pata waúrd patei  
rōdip was du im bi pata barn.

18 Jah allái pái gaháusjandans sildaleikidēdun bi þō rōdidōna  
fram páim hafrdjam du im.

19 Ip Maria alla gafastáida þō waúrda, pagkjandei in hafrtin  
seinamma.

20 Jah gawandidēdun sik pái hafrdjōs mikiljandans jah haz-  
jandans guþ in alláizē þizeī gaháusidēdun jah gasēlvun  
swaswē rōdip was du im.

21 Jah biþē usfulnōdēdun dagōs ahtáu du bimáitan ina, jah  
háitan was namō is Iēsus, pata qipanō fram aggiláu, faúr-  
þizeī ganumans wēsi in wamba.

22 Jah biþē usfulnōdēdun dagōs hráineináis izē bi witōða  
Mōsēzis, brāhtēdun ina Iafrusalēm, atsatjan faúra fráujin,

23 swaswē gamēlid ist in witōða fráujins: þatei hvazuh gu-  
makundáizē uslūkands qipu weihs fráujins háitada,

24 jah ei gēbeina fram imma hunsl, swaswē qipan ist in witōða  
fráujins, gajuk hráiwadūbōnō afþpáu twōs juggōns ahakē.

25 Paruh was manna in Iafrusalēm, þizeī namō Symafōn, jah  
sa manna was garafhts jah gudafaurhts, beidands lapōnáis  
Israēlis, jah ahma weihs was ana imma.

26 Jah was imma gatafhan fram ahmin þamma weihin ni safvun  
dáuþu, faúrþizeī sēhvi Xristu fráujins.

27 Jah qam in ahmin in þizái alh; jah miþþanei inn attaúhun  
bērusjōs pata barn Iēsu, ei tawidēdeina bi biúhtja witōdis  
bi ina,

28 jah is andnam ina ana armíns seinans, jah þiupida gupa jah qap:

29 nu fraleitáis skalk þeinana, fráujinōnd fráuja, bi waúrda  
þeinamma in gawafrþja;

30 þandē sēlvun áugōna meina nasein þeina,

- 31 pōei manwidēs in andwaīrþja alláizō manageinō,  
32 liuhaþ du andhuleinái þiudōm jah wulþu managein þeinái Israēla.  
33 Jah was Iōsēf jah áipei is sildaleikjandōna ana páim pōei rōdida wēsun bi ina,  
34 jah þiupida ina Symafōn jah qaþ du Mariin, áipein is : sái, sa ligiþ du drusa jah usstassái managáizē in Israēla jah du táiknái andsakanái.  
35 Jah þan þeina silbōns sáiwala þaīrhgaggiþ haīrus, ei and-huljáiindáu us managáim haīrtam mitōneis.  
36 Jah was Anna praufēteis, dauhtar Fanuēlis, us kunja Asēris ; sōh framaldra dagē managáizē libandei miþ abin jēra sibun fram magaþein seinái,  
37 sōh þan widuwō jērē ahtátēhund jah fidwōr, sōh ni afiddja faīrra alh fastubnjam jah biðōm blōtandē fráujan nahtam jah dagam.  
38 Sōh pizái hveilái atstandandei andhafháit fráujin, jah rōdida bi ina in alláim páim usbeidandam lapōn Iaīrusaúlymōs.  
39 Jah biþē ustaúhun allata bi witōda fráujins, gawandidēdun sik in Galeilaian, in baúrg seinu Nazaraþ.  
40 Ip þata barn wōhs jah swinþnōda ahmins fullnands jah handugeins, jah ansts guþs was ana imma.  
41 Jah wratōdēdun pái birusjōs is jēra hrammēh in Iaīrusalēm at dulþ paska.  
42 Jah biþē warþ twalibwintrus, usgaggandam þan im in Iaīrusaúlyma bi biúhtja dulþáis,  
43 jah ustiuhandam þans dagans, miþþanē gawandidēdun sik aftra, gastōþ Iēsus sa magus in Iaīrusalēm, jah ni wissēdun Iōsēf jah áipei is.  
44 Hugjandōna in gasinþjam ina wisan qēmum dagis wig jah sōkidēdun ina in ganipjam jah in kunþam.  
45 Jah ni bigitandōna ina gawandidēdun sik in Iaīrusalēm sōkjandōna ina.  
46 Jah warþ afar dagans þrins, bigētun ina in alh sitandan in midjáim láisarjam jah háusjandan im jah frašnandan ins.



- 47 Usgeisnōdēdun þan allái þái háusjandans is ana frōdein jah andawaúrdjam is.
- 48 Jah gasaflvandans ina sildaleikidēdun, jah qaþ du imma sō áipei is: magáu, hva gatawidēs uns swa? sái, sa atta þeins jah ik winnandōna sōkidēdum þuk.
- 49 Jah qaþ du im: hva þatei sōkidēduþ mik? niu wissēduþ þatei in þáim attins meinis skulda wisan?
- 50 Jah ija ni frōþun þamma waúrda þatei rōdida du im.
- 51 Jah iddja miþ im jah qam in Nazaraþ, jah was ufháusjands im; jah áipei is gafastáida þō waúrda alla in hártin seinamma.
- 52 Jah Iēsus þáih frōdein jah wahstáu jah anstái at guþa jah mannam.

#### CHAPTER IV

- 1 Ip Iēsus, ahmins weihis fulls, gawandida sik fram laúrdanáu, jah taúhans was in ahmin in áupidái
- 2 dagē fidwōr tiguns, fráisans fram diabuláu. Jah ni matida washt in dagam jáináim, jah at ustaúhanáim þáim dagam, biþē grēdags warþ.
- 3 Jah qaþ du imma diabolus: jabái sunáus sijáis guþs, qiþ þamma stáina ei wafrþái hláibs.
- 4 Jah andhōf Iēsus wiþra ina qiþands: gamēlid ist þatei ni bi hláib áinana libáid manna, ak bi all waúrdē guþs.
- 5 Jah ustiuhands ina diabuláus ana fafrguni háuhata, atáugida imma allans þiudinassuns þis midjungardis in stika mēlis.
- 6 Jah qaþ du imma sa diabolus: þus giba þata waldufni piþē allata jah wulþu izē, untē mis atgiban ist, jah þishvammēh þei wiljáu, giba þata.
- 7 Þu nu jabái inweitis mik in andwafrþja meinamma, wafrþiþ þein all.
- 8 Jah andhafjands imma Iēsus qaþ: gamēlid ist, fráujan guþ þeinana inweitáis jah imma áinamma fullafahjáis.

- 9 Þaþrōh gatáuh ina in Iafusalēm, jah gasatida ina ana giblin alhs, jah qaþ du imma : jabái sunus sijáis guþs, waírp þuk þaþrō dalap ;
- 10 gamelid ist áuk þatei aggilum seináim anabiudip bi þuk du gafastan þuk,
- 11 jah þatei ana handum þuk ufhaband, ei hvan ni gastagqjáis bi stáina fōtu þeinana.
- 12 Jah andhafjands qaþ imma Iēsus þatei qipan ist : ni fráisáis fráujan guþ þeinana.
- 13 Jah ustiuhands all fráistōbnjō diabolus, afstōp faírra imma und mēl.
- 14 Jah gawandida sik Iēsus in mahtái ahmins in Galeilaian, jah mēriþa urrann and all gawi bisitandē bi ina.
- 15 Jah is láisida in gaqumþim izē, mikilids fram alláim.
- 16 Jah qam in Nazaraþ, þarei was fōdiþs, jah galáip inn bi biūhtja seinamma in daga sabbatō in synagōgein, jah usstōþ siggwan bōkōs.
- 17 Jah atgibanōs wēsun imma bōkōs Eisaeiins praúfētus, jah uslūkands þōs bōkōs bigat stad, þarei was gamelid :
- 18 ahma fráujins ana mis, in þizei gasalbōða mik du wafla-mērjan unlēdáim, insandida mik du ganasjan þans gamal-widans hafritin,
- 19 mērjan frahunþanáim fralēt jah blindáim siun, fralētan gamáidans in gaþrafstein, mērjan jēr fráujins andanēm.
- 20 Jah faífalþ þōs bōkōs jah usgibands andbahta gasat. Jah alláim in þizái synagōgein wēsun áugōna faírweitjandōna du imma.
- 21 Dugann þan rōdjan du im þatei himma daga usfullnōdēdun mēla þō in áusam izwaráim.
- 22 Jah allái alakjō weitwōdidēdun imma jah sildaleikidēdun bi þō waúrda anstáis þō usgaggandōna us munþa is jah qēpun : niu sa ist sunus Iōsēfis ?
- 23 Jah qaþ du im : áuftō qipip mis þō gajukōn : þu leiki, háilei þuk silban ; hvan filu háusidēdum waúrþan in Kafarnaum, tawei jah hēr in gabaúrpái þeinái.

- 24 Qap þan : amēn izwis qīpa, þatei ni áinshun praúfētē andanēms ist in gabaúrþái seinái :
- 25 appan bi sunjái qīpa izwis þatei managōs widuwōns wēsun in dagam Hēleiins in Israēla, þan galuknōða himins du jēram þrim jah mēnōþs safhs, swē warþ hūhrus mikils and alla aþrþa :
- 26 jah ni du áináihun þizō insandiþs was Hēlias, alja in Sarafta Seidonáis du qinōn widuwōn.
- 27 Jah managái þrútsfillái wēsun uf Hasleisaiu praúfētáu in Israēla, jah ni áinshun izē gahráinids was, alja Naíman sa Saúr.
- 28 Jah fullái waúrþun allái mōdis in þizái synagōgein háusjandans þata.
- 29 Jah usstandandans uskusun imma út us baúrg jah bráhtēdun ina und aúhmistō þis faírgunjis ana þammei sō baúrgs izē gatimrida was, du afdraúsjan ina þaprō.
- 30 Iþ is þaírhleipands þaírh midjans ins iddja.
- 31 Jah galáip in Kafarnaum, baúrg Galeilaias, jah was láisjands ins in sabbatim.
- 32 Jah sildaleikidēdun bi þō láisein is, untē in waldufnja was waúrd is.
- 33 Jah in þizái synagōgein was manna habands ahman unhulþōns unhráinjana, jah ufhrōþida,
- 34 qīpands : lēt ! hva uns jah þus, Iēsu Nazōrēnu ? qamt fraqistjan unsis ? kann þuk, hvas is, sa weiha guþs.
- 35 Jah gahvōtida imma Iēsus qīpands : afdōbn jah usgagg us þamma. Jah gawaúrþands ina sa unhulpa in midjáim urrann af imma, ni walhtái gaskaþþands imma.
- 36 Jah warþ afsláupnan allans, jah rōdidēdun du sis missō qīpandans : hva waúrdē þata, þatei miþ waldufnja jah mahtái anabiudip þáim unhráinjam ahmam jah usgaggand ?
- 37 Jah usiddja mēriþa fram imma and allans stadins þis bisunjanē landis.
- 38 Usstandands þan us þizái synagōgái galáip in gard Seimōnis. Swaíhrō þan þis Seimōnis was anahabáida brinnōn mikilái, jah bēdun ina bi þō.

- 39 Jah atstandands ufar ija gasōk pizái brinnōn, jah aflāflōt ija. Sunsáiw þan usstandandei andbahtida im.
- 40 Miþþanei þan sagq sunnō, allái swa managái swē habáidēdun siukans saúhtim missaleikáim, brāhtēdun ins at imma: iþ is áinþvarjammēh izē handuns analagjands gaháilida ins.
- 41 Usiddjēdun þan jah unhulpōns af managáim hrōþjandeins jah qipandeins þatei þu is Xristus, sunus guþs. Jah gasakands im ni laflōt þōs rōdjan, untē wissēdun silban Xristu ina wisan.
- 42 Biþēh þan warþ dags, usgaggands galáip ana áuþjana stad, jah manageins sōkidēdun ina jah qēmum und ina jah gahabáidēdun ina, ei ni aflipi faífra im.
- 43 Þaruh is qap du im þatei jah þáim anþaráim baúrgim waffamērjan ik skal bi þiudangardja guþs, untē dupē mik insandida.
- 44 Jah was mērijands in synagōgim Galeilais.

## CHAPTER XIV

- 12 Qapup-þan jah þamma háitandin sik: þan waúrkjáis undaúrnimat afþþáu nahtamat, ni háitáis frijōnds þeinans nih brōþruns þeinans nih niþjans þeinans nih garaznans gabeigans, ibái áuftō jah eis aftra háitáina þuk jah waírpip þus usguldand;
- 13 ak þan waúrkjáis daúht, háit unlēdands, gamáidands, haltands, blindands.
- 14 Jah áudags waírpis, untē eis ni haband usgildand þus; usgildada áuk þus in usstassái þizē uswaúrhtanē.
- 15 Gaháusjands þan sums þizē anakumbjandanē þata qap du imma: áudags saei matþip hláif in þiudangardjái guþs.
- 16 Þaruh qap imma fráuja: manna sums gawaúrhta nahtamat mikilana jah hafháit managans.
- 17 Jah insandida skalk seinana hreilái nahtamatis qiþan þáim háitanam: gaggiþ, untē ju manwu ist allata.

- 18 Jah dugunnun suns faúrqiþan allái. Sa frumista qaþ : land baúhta, jah þarf galeiþan jah saþvan þata ; bidja þuk, habái mik faúrqiþanana.
- 19 Jah anþar qaþ : juka aúhsnē usbaúhta fimf, jah gagga káusjan þans ; bidja þuk, habái mik faúrqiþanana.
- 20 Jah sums qaþ : qēn liugáida, jah dupē ni mag qiman.
- 21 Jah qimands sa skalks gatáih fráujin seinamma þata. Þanuh þwafrhs sa gardawaldands qaþ du skalka seinamma : usgagg sprautō in gatwōns jah stáigōs baúrgs, jah unlēdans jah gamáidans jah blindans jah haltans attiuh hidrē.
- 22 Jah qaþ sa skalks : fráuja, warþ swē anabáust, jah naúh stads ist.
- 23 Jah qaþ sa fráuja du þamma skalka : usgagg and wigans jah faþōs, jah náupei inn atgaggan, ei usfulnái gards meins.
- 24 Qiþa allis izwis þatei ni áinshun mannē jáináizē pizē faúra háitananē káuseiþ þis nahtamatis meinis.
- 25 Miþ iddjēdun þan imma hiuhmans managái, jah gawandjands sik qaþ du im :
- 26 Jabái hvas gaggiþ du mis, jah ni fijáiþ attan seinana jah áipein jah qēn jah barna jah brōþruns jah swistruns, naúhup-þan seina silbins sáiwala, ni mag meins sipōneis wisan.

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## CHAPTER XV

- 1 Wēsunup-þan imma nēhvjandans sik allái mōtarjōs jah fra-waúrhtái háusjan imma.
- 2 Jah birōdidēdun Fareisaieis jah bōkarjōs, qiþandans þatei sa frawaúrhtans andnimip jah miþ matjiþ im.
- 3 Qaþ þan du im þō gajukōn qiþands :
- 4 hvas manna izwara áigands tafhuntēhund lambē jah fraliu-sands áinamma þizē, niu bileiþiþ þō niuntēhund jah niun ana áupidái jah gaggiþ afar þamma fralusanin, untē bigitiþ þata ?
- 5 Jah bigitands uslagjiþ ana amsans seinans faginōnds,

- 27 Jah saei ni bafrīþ galgan seinana jah gaggái afar mis, ni mag wisan meins sipōneis.
- 28 Izwara lwas rafhtis wiljands kēlikn timbrjan, niu frumist gasitands rahneip manwipō habáiu du ustiuhan?
- 29 ibái áuftō, bipē gasatidēdi grunduwaddju jah ni mahtēdi ustiuhan, allái pái gasafwandans duginnáina biláikan ina,
- 30 qipandans þatei sa manna dustōdida timbrjan jah ni mahta ustiuhan.
- 31 Asþþáu lwas þiudans gaggands stigqan wipra anþarana þiudan du wigana, niu gasitands faúrþis þankeip, siáiu mahteigs miþ tashun þūsundjōm gamōtjan þamma miþ twáim tigung þūsundjō gaggandin ana sik?
- 32 Eipáu [jabái nist mahteigs] naúhþanuh faírta imma wisandin insandjands áiru bidjip gawafrþjis.
- 33 Swah nu hvarjizuh izwara saei ni asqipip allamma áigina seinamma, ni mag wisan meins sipōneis.
- 34 Gōd salt; ip jabái salt báud wafrþip, hwē gasupōða?
- 35 Nih du asfrþái, ni du mashstáu fagr ist; üt uswafrpand imma. Saei habái ausōna gaháusjandōna, gaháusjái.

## CHAPTER XV

- 1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.
- 2 Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθλεί αὐτοῖς.
- 3 Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων·
- 4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό;
- 5 Καὶ εὕρων ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων,

- 6 jah qimands in garda galapōp frijōnds jah garaznans qipands du im : faginōp miþ mis þammei bigat lamb mein þata fralusanō.
- 7 Qipa izwis þatei swa fahēds waīrþip in himina in áinis fra-waurhtis idreigōndins þáu in niuntēhundis jah niunē garafht-áizē þáiei ni þáurbun idreigōs.
- 8 Aþþáu suma qinō drakmans habandei tafhun, jabái fraliusiþ drakmin áinamma, niu tandeip lukarn jah usbáugeip razn jah sōkeip glaggwaba, untē bigitip ?
- 9 Jah bigitandei gaháitip frijōndjōs jah garaznōns qipandei : faginōp miþ mis, untē bigat drakmein þammei fraláus.
- 10 Swa qipa izwis, fahēds waīrþip in andwaīrþja aggilē guþs in áinis idreigōndins frawaurhtis.
- 11 Qaþuþ-þan : mannē sums áihhta twans sununs.
- 12 Jah qaþ sa jūhiza izē du attin : atta, gif mis sei undrinnái mik dáil áiginis ; jah disdáilida im swēs sein.
- 13 Jah afar ni managans dagans brāhta samana allata sa jūhiza sunus, jah afláip in land fafrra wisandō, jah jáinar distahida þata swēs seinata libands usstiuriba.
- 14 Bipē þan frawas allamma, warþ hūhrus abrs and gawi jáinata, jah is dugann alaþarba waīrþan.
- 15 Jah gaggands gahaftida sik sumamma baúrgjanē jáinis gáuþis, jah insandida ina háipjōs seináizōs haldan sweina.
- 16 Jah gafrnida sad itan haúrnē, þōei matidēdun sweina, jah manna imma ni gaf.
- 17 Qimands þan in sis qaþ : hvan filu asnjē attins meinis ufara-sáu haband hláibē, ip ik hūhráu fraqistna.
- 18 Usstandands gagga du attin meinamma jah qipa du imma : atta, frawaurhta mis in himin jah in andwaīrþja þeinamma ;
- 19 ju þanaseiþs ni im waīrþs ei háitáidáu sunus þeins ; gatawei mik swē áinana asnjē þeináizē.
- 20 Jah usstandands gam at attin seinamma. Naúhþanuh þan

- 6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· συγχάριτέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.
- 7 Λέγω ὑμῖν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.
- 8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὑρῇ;
- 9 Καὶ εὗροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας λέγουσα· συγχάριτέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.
- 10 Οὕτως, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.
- 11 Εἶπεν δέ· ἄνθρωπός τις εἶχεν δύο υἱούς.
- 12 Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον.
- 13 Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἁσώτως.
- 14 Δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.
- 15 Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.
- 16 Καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ.
- 17 Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπεν· πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι.
- 18 Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου.
- 19 Οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποίησόν με ὥς ἓνα τῶν μισθίων σου.
- 20 Καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ



faḥra wisandan gasaḥr ina atta is jah inḥeinōda, jah ḡragjands  
dráus ana hals is jah kukida imma.

- 21 Jah qaḡ imma sa sunus : atta, frawaúrhta in himin jah in  
andwaḥrḡja ḡeinamma, ju ḡanaseiḡs ni im waḥrḡs ei háitáidáu  
sulus ḡeins.
- 22 Qaḡ ḡan sa atta du skalkam seináim : spráutō bringiḡ waḥtja  
ḡō frumistōn jah gawasjiḡ ina jah gibiḡ ḡiggragulḡ in handu  
is jah gaškōhi ana fōtuns is ;
- 23 jah bringandans stiur ḡana alidan ufsneiḡiḡ, jah matjandans  
wisam waḥla ;
- 24 untē sa sunus meins dáups was jah gaqiunōda, jah fralusans  
was jah bigitans warḡ ; jah dugunnun wisan.
- 25 Wasuḡ-ḡan sunus is sa alpiza ana akra, jah qimands atiddja  
nēḥr razn, jah gaháusida sagḡwins jah láikins.
- 26 Jah atháitands sumana magiwē frahuh ḥra wēsi ḡata.
- 27 Faruh is qaḡ du imma ḡatei brōḡar ḡeins qam jah afsnáip  
atta ḡeins stiur ḡana alidan, untē háilana ina andnam.
- 28 Faruh mōdags warḡ jah ni wilda inn gaggan, ip atta is  
usgaggands üt bad ina.
- 29 Faruh is andḡafjands qaḡ du attin : sái, swa filu jērē skal-  
kinōda ḡus, jah ni ḥvanhun anabusn ḡeina ufariddja, jah mis  
ni áiw atgaḡt gáitein, ei miḡ frijōndam meináim biwēsjáu ;
- 30 ip ḡan sa sunus ḡeins, saei frēt ḡein swēs miḡ kalkjōm, qam,  
ufsnáist imma stiur ḡana alidan.
- 31 Faruh qaḡ du imma : barnilō, ḡu sinteinō miḡ mis waḥt jah  
is, jah all ḡata mein ḡein ist ;
- 32 waḥla wisan jah faginōn skuld was, untē brōḡar ḡeins dáups  
was jah gaqiunōda, jah fralusans jah bigitans warḡ.

μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.

21 Εἶπεν δὲ αὐτῷ ὁ υἱός· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

22 Εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ταχὺ ἐξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτὸν καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας αὐτοῦ,

23 καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν,

24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, καὶ ἀπολωλὼς ἦν καὶ εὐρέθη. καὶ ἡρξαντο εὐφρανέσθαι.

25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,

26 καὶ προσκαλεσάμενος ἓνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα.

27 Ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

28 Ὡργίσθη δὲ καὶ οὐκ ᾔθελεν. εἰσελθεῖν, ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

29 Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

30 Ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.

31 Ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν·

32 Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη.

## AÍWAGGĒLJŌ PAÍRH JŌHANNĒN

### CHAPTER XII

- 1 — in Bēpanijin, parei was Lazarus sa dāupa, panei urrāisida us dāupāim Iēsus.
- 2 Paruh gawaúrhēdun imma nahtāmat jáinar, jah Marpa andbahtida; iþ Lazarus was sums þizē anakumbjandanē miþ imma.
- 3 Iþ Marja nam pund balsanis nardāus pistikeinis filugaláubis, jah gasalbōda fōtuns Iēsua, jah biswarb fōtuns is skufta seinamma; iþ sã gards fulls warþ dāunāis þizōs salbōnāis.
- 4 Qaþ þan áins þizē sipōnjē is, Judas Seimōnis sa Iskariōtēs, izei skaftida sik du galēwjan ina:
- 5 duhvē þata balsan ni frabaúht was in 't skattē jah fradāilip wēsi þarbam?
- 6 Þatuþ-þan qaþ, ni þēei ina þizē þarbanē kara wēsi, ak untē þiubs was jah arka habáida jah þata inn waúrpanō bar.
- 7 Qaþ þan Iēsus: lēt ija; in dag gafilhis meinis fastáida þata.
- 8 Iþ þans unlēdans sinteinō habáip miþ izwis, iþ mik ni sinteinō habáip.
- 9 Fanþ þan manageins filu Iudaiē þatei Iēsus jáinar ist, jah qēmūn, ni in Iēsusis áinis, ak ei jah Lazaru sēlveina þanei urráisida us dāupāim.
- 10 Munáidēdunup-þan áuk pái aúhumistans gudjans, ei jah Lazaráu usqēmeina,
- 11 untē managái in þis garunnun Iudaiē jah galáubidēdun Iēsua.
- 12 Iftumin daga manageins filu sei qam at dulpái, gaháusjandans þatei qimiþ Iēsus in Iaíraúsaúlymái,
- 13 nēmūn astans peikabagmē, jah urrunnun wiþragamōtjan imma, jah hrōpidēdun: ōsanna, þiupida sa qimanda in namin fráujins, þiudans Israēlis.
- 14 Bigat þan Iēsus asilu, *jah* gasat ana ina, swaswē ist gamēlip:

- 15 ni ōgs þus, dauhtar Siōn, sái, þiudans þeins qimip sitands ana fulin asiláus.
- 16 Þatup-þan ni kunþedun sipōnjōs is frumist; ak biþē gaswēráiþs was Iēsus, þanuh gamundēdun þatei þata was du þamma gamēliþ, jah þata gatawidēdun imma.
- 17 Weitwōdida þan sō managei, sei was miþ imma, þan Lazaru wōpida us hláiwa jah urráisida ina us dáuþáim.
- 18 Dupþē iddjēdun gamōtjan imma managei, untē háusidēdun ei gatawidēdi þō táikn.
- 19 Þanuh pái Fareisaieis qēpun du sis missō: saþhvip þatei ni bōteip waht; sái, sō manasēds afar imma galáiþ.
- 20 Wēsunup-þan sumái þiudō þizē urrinnandanē, ei inwiteina in þizái dulþái.
- 21 Pái atiddjēdun du Filippáu, þamma fram Bēpsaeida Galeilaiē, jah bēdun ina qipandans: fráuja, wileima Iēsu gasaþvan.
- 22 Gaggiþ Filippus jah qipip du Andrafin, jah aftra Andrafas jah Filippus qēpun du Iēsua.
- 23 Ip Iēsus andhōf im qipands: qam hveila ei swēráidáu sunus mans.
- 24 Amēn amēn qipa izwis: nibái kaurnō hváiteis gadriusandō in airþa gaswiltip, silbō áinata aflifnip: ip jabái gaswiltip, manag akran baþrip.
- 25 Saei frijōþ sáiwala seinu, fragisteip izái, jah saei fiáiþ sáiwala seinu in þamma faþrváu, in libáinái áiweinōn baþrip izái.
- 26 Jabái mis hvas andbahtjai, mik láistjai; jah parei im ik, þaruh sa andbahts meins wisan habáiþ; jah jabái hvas mis andbahteip, swēráiþ ina atta.
- 27 Nu sáiwala meina gadrōbnōda, jah hva qipáu? atta, nasei mik us þizái hveilái. Akei dupþē qam in þizái hveilái.
- 28 Atta, háuhei namō þeinata! Qam þan stibna us himina: jah háuhida jah aftra háuhja.
- 29 Managei þan sei stōþ gabáusjande, qēpun þeihvōn waþþan; sumáih qēpun: aggilus du imma rōdida.
- 30 Andhōf Iēsus jah qaþ: ni in meina sō stibna warþ, ak in izwara.

- 31 Nu staua ist pizái manasēdái, nu sa reiks pis fairhváus uswaírpada üt.
- 32 Jah ik jabái usháuhjada af aírþái, alla atpinsa du mis.
- 33 Þatup-þan qap bandwjands hvileikamma dáupáu skulda gadáupnan.
- 34 Andhōf imma sō managei: weis háusidēdum ana witōda patei Xristus sijái du áíwa; jah hváíwa þu qipis patei skulds ist usháuhjan sa sunus mans? Hvas ist sa sunus mans?
- 35 Qap þan du im Iēsus: naúh leitił mēł liuhap in izwis ist. Gaggip þandē liuhap habáip, ei riqiz izwis ni gafāhái; jah saei gaggip in riqiza, ni wáit hvap gaggip.
- 36 Þandē liuhap habáip, galáubeip du liuhada, ei sunjus liuhadis waírþáip. Þata, rōdida Iēsus, jah galáip jah gafalh sik faúra im.
- 37 Swa filu imma táiknē gataújandin in andwaírþja izē, ni galáubidēdun imma,
- 38 ei þata waúrd Ēsaeiins praúfētaus usfullnōdēdi þatei qap: fráuja, hvas galáubida háuseinái unsarái? jah arms fráujins hvamma andhulips warþ?
- 39 Dupþē ni mahtēdun galáubjan; untē aftra qap Ēsaeias:
- 40 gablindida izē áugōna jah gadáubida izē hafrtōna, ei ni gáumidēdeina áugam jah frōpeina hafrtin, jah gawandi-dēdeina jah ganasidēdjáu ins.
- 41 Þata qap Ēsaeias, þan salv wulpu is jah rōdida bi ina.
- 42 Þanuh þan swēþáuh jah us þáim reikam managái galáubidēdun du imma, akei faúra Fareisaium ni andhafháitun, ei us synagōgein ni uswaúrpanái waúrpeina.
- 43 Frijōdēdun áuk máis háuhein manniska þáu háuhein gups.
- 44 Ip Iēsus hrōpida jah qap: saei galáubeip du mis ni galáubeip du mis, ak du þamma sandjandin mik.
- 45 Jah saei safrvip mik, safrvip þana sandjandan mik.
- 46 Ik liuhad in þamma fairhváu qam, ei hvazuh saei galáubjai du mis, in riqiza ni wisái.
- 47 Jah jabái hvas meináim háusjai waúrdam jah galáubjai, ik ni stōja ina; nih þan qam ei stōjáu manasēd, ak ei ganasjáu manasēd.

- 48 Saei frakann mis jah ni andnimip waurda meina, habaid pana stōjandan sik. Waurd patei rōdida, pata stōjip ina in spēdistin daga.
- 49 Untē ik us mis silbin ni rōdida, ak saei sandida mik atta, sah mis anabusn atgaf — —

## CHAPTER XIV

- 1 Ni indrōbnái izwar hairtō; galáubeip du gupa jah du mis galáubeip.
- 2 In garda attins meinis salipwōs managōs sind; appan niba wēseina, asppáu qēpjáu du izwis: gagga manwjan stad izwis.
- 3 Jah pan jabái gagga *jah* manwja izwis stad, aftra qima jah franima izwis du mis silbin, ei parei im ik, paruh sijup jah jus.
- 4 Jah padei ik gagga kunnup, jah pana wig kunnup.
- 5 Paruh qap imma Pōmas: fráuja, ni witum hvaþ gaggis, jah hvaíwa magum pana wig kunnan?
- 6 Qap imma Iēsus: ik im sa wigs jah sunja jah libáins. Áinshun ni qimip at attin, niba paírh mik.
- 7 Ip kunþedeip mik, asppáu kunþedeip jah attan meinana; jah pan fram himma kunnup ina jah gasaflvip ina.
- 8 Ip Filippus qapuh du imma: fráuja, áugei unsis pana attan; þatuh ganah unsis.
- 9 Paruh qap imma Iēsus: swaláud mēlis mip izwis was, jah ni ufkunþēs mik, Filippu? saei gasahr mik, gasahr attan, jah hvaíwa þu qipis: áugei unsis pana attan?
- 10 Niu galáubeis patei ik in attin jah atta in mis ist? Pō waurda þōei ik rōdja izwis, af mis silbin ni rōdja, ak atta saei in mis ist, sa táujip þō waurstwa.
- 11 Galáubeip mis patei ik in attin jah atta in mis; ip jabái ni, in pizē waurstwē galáubeip mis.
- 12 Amēn amēn qipa izwis: saei galáubeid mis, þō waurstwa þōei ik táuja, jah is táujip jah máizōna páim táujip; untē ik du attin gagga.

- 13 Jah patei hva bidjip in namin meinamma, pata táuja, ei háuhjáidáu atta in sunáu.
- 14 Jabái hvi bidjip mik in namin meinamma, ik táuja.
- 15 Jabái mik frijōp, anabusnins meinōs fastáid.
- 16 Jah ik bidja attan, jah anparana paraklētu gibip izwis, ei sijái mip izwis du áiwa,
- 17 ahma sunjōs, panei sō manaseips ni mag niman, untē ni sašvip ina, nih kann ina; ip jus kunnup ina, untē is mip izwis wisip jah in izwis ist.
- 18 Ni lēta izwis widuwafrnans; qima at izwis.
- 19 Naúh leitol, jah sō manaseips mik ni panaseips sašvip; ip jus sašvip mik, patei ik liba, jah jus libáip.
- 20 In jáinamma daga ufkunnáip jus patei ik in attin meinamma jah jus in mis jah ik in izwis.
- 21 Saei habáid anabusnins meinōs jah fastáip pōs, sa ist saei frijōp mik: jah pan saei frijōp mik, frijōda fram attin meinamma, jah ik frijō ina jah gabafrhtja imma mik silban.
- 22 Paruh qap imma Iudas, ni sa Iskarjōtēs: fráuja, hva warp ei unsis munáis gabafrhtjan puk silban, ip pizái manasēdái ni?
- 23 Andhōf Iēsus jah qap du imma: jabái hvas mik frijōp jah waurd mein fastáip, jah atta meins frijōp ina, jah du imma galeipōs jah salipwōs at imma gatáujs.
- 24 Ip saei ni frijōp mik, pō waurda meina ni fastáip; jah pata waurd patei háuseip nist mein, ak pis sandjandins mik attins.
- 25 Pata rōdida izwis at izwis wisands.
- 26 Appan sa paraklētus, ahma sa weiha, panei sandeip atta in namin meinamma, sa izwis láiseip allata jah gamáudeip izwis allis patei qap du izwis.
- 27 Gawafripi bileipa izwis, gawafripi mein giba izwis; ni swaswē sō manasēps gibip, ik giba izwis. Ni indrōbnáina izwara hafrtōna nih fafrhtjáina.
- 28 Háusidēdup ei ik qap izwis: galeipa jah qima at izwis; jabái frijōdēdeip mik, aipáu jus faginōdēdeip ei ik gagga du attin: untē atta meins máiza mis ist.
- 29 Jah nu qap izwis, faurpizei waurpi, ei bipē wafpái galáubjáip.

- 30 Panaseijs filu ni maþlja miþ izwis ; qimiþ saei þizái mana-  
sēdái reikinōþ, jah in mis ni bigitiþ waft.
- 31 Ak ei ufkunnái sō manasēþs þatei ik frijōða attan meinana,  
jah swaswē anabáud mis atta, swa táuja. Urreisip, gaggam  
þaprō.

## CHAPTER XV

- 1 Ik im weinatriu þata sunjeinō, jah atta meins waúrstwja ist.
- 2 All táinē in mis unbafrandanē akran gōþ, usnimip ita: jah  
all akran bafrandanē, gahráineip ita, ei managizō akran  
baíráina.
- 3 Ju jus hráinjái sijup in þis waúrdis þatei rōdida du izwis.
- 4 Wisáip in mis jah ik in izwis. Swē sa weinatáins ni mag  
akran baíran af sis silbin, niba ist ana weinatriwa, swah nih  
jus, niba in mis sijup.
- 5 Ik im þata weinatriu, ip jus weinatáinōs ; saei wisip in mis  
jah ik in imma, sa baírip akran manag, þatei inuh mik ni  
magup táujan ni waft.
- 6 Niba saei wisip in mis, uswaírpada út swē weinatáins, jah  
gapaúrsnip jah galisada, jah in fōn galagjand jah inbrann-  
jada.
- 7 Apþan jabái sijup in mis, jah waúrda meina in izwis sind,  
þatahrah þei wileip, bidjip, jah waírip izwis.
- 8 In þamma háuhiþs ist atta meins, ei akran manag baíráip jah  
waírpáip meinái sipōnjōs.
- 9 Swaswē frijōða mik atta, swah ik frijōða izwis ; wisáip in  
friapwái meinái.
- 10 Jabái anabusnins meinōs fastáid, sijup in friapwái meinái,  
swaswē ik anabusnins attins meinis fastáida, jah wisa in  
friapwái is.
- 11 Þata rōdida izwis, ei fahēþs meina in izwis sijái, jah fahēds  
izwara usfulljáidáu.
- 12 Þata ist anabusns meina, ei frijōþ izwis missō, swaswē ik  
frijōða izwis.



- 13 Máizein pizái friapwái manna ni habáip, ei lwas sáiwala seina lagjip faúr frijōnds seinans.
- 14 Jus frijōnds meinái sijup, jabái táujip patei ik anabiuda izwis.
- 15 Panaseips izwis ni qipa skalkans; untē skalks ni wáit hra táujip is fráuja, ip ik izwis qap frijōnds, untē all patei háusida at attin meinamma, gakannida izwis.
- 16 Ni jus mik gawalidēdup, ak ik gawalida izwis, ei jus sniwáip jah akran bafráip, jah akran izwar du áiwa sijái, ei patahrah bei bidjáip attan in namin meinamma, gibip izwis.
- 17 Pata anabiuda izwis ei frijöp izwis missō.
- 18 Jabái sō manasēds izwis fijái, kunneip ei mik fruman izwis fijáida.
- 19 Jabái pis faúrwáus wēseip, asppáu sō manasēds swēsans frijōdēdi; appan untē us pamma faúrwáu ni sijup, ak ik gawalida izwis us pamma faúrwáu, duppē fijáid izwis sō manasēps.
- 20 Gamuneip pis wáurdis patei ik qap du izwis: nist skalks máiza fráujin seinamma. Jabái mik wrēkun, jah izwis wrikand; jabái mein wáurd fastáidēdeina, jah izwar fastáina.
- 21 Ak pata allata táujand izwis in namins meinis, untē ni kunnun pana sandjandan mik.
- 22 Nih qēmjáu jah rōdidēdjáu du im, frawaúrht ni habáidēdeina: ip nu inilōns ni haband bi frawaúrht seina.
- 23 Saei mik fijáip, jah attan meinana fijáip.
- 24 Ip pō waúrstwa ni gatawidēdjáu in im pōei anpar áinshun ni gatawida, frawaúrht ni habáidēdeina; ip nu jah gasēlvun mik jah fijáidēdun jah mik jah attan meinana.
- 25 Ak ei usfullnōdēdi wáurd pata gamēlidō in witōda izē: ei fijáidēdun mik arwjo.
- 26 Appan pan qimip paraklētus panei ik insandja izwis fram attin, ahman sunjōs izei fram attin urrinnip, sa weitwōdeip bi mik.
- 27 Jah pan jus weitwōdeip, untē fram fruma miþ mis sijup.

## CHAPTER XVII

- 1 Pata rōdida Iēsus uzuhhōf āugōna seina du himina jah qap: atta, qam hveila, hāuhei þeinana sunu, ei sunus þeins hāuhjái þuk;
- 2 swaswē atgaft imma waldufni alláizē leikē, ei all þatei atgaft imma, gibái im libáin áiweinōn.
- 3 Sōh þan ist sō áiweinō libáins, ei kunneina þuk áinana sunjana guþ jah þanei insandidēs, Iēsu Xristu.
- 4 Ik þuk hāuhida ana aīrpái; waúrstw ustáuh þatei atgaft mis du waúrkjan.
- 5 Jah nu hāuhei mik, þu atta, at þus silbirþ þamma wulpáu, þanei habáida at þus, faúrþizei sa faírhvus wēsi.
- 6 Gabafírhida þeinata namō mannam þanzei atgaft mis us þamma faírhváu. Þeinái wēsun jah mis atgaft ins, jah þata waúrd þeinata gafastáidēdun.
- 7 Nu ufkunþa ei alla þōei atgaft mis, at þus sind;
- 8 untē þō waúrda þōei atgaft mis, atgaf im, jah eis nēmum bi sunjái þatei fram þus urrann, jah galáubidēdun þatei þu mik insandidēs.
- 9 Ik bi ins bidja; ni bi þō manasēþ bidja, ak bi þans þanzei atgaft mis, untē þeinái sind.
- 10 Jah meina alla þeina sind jah þeina meina, jah hāuhiþs im in þáim.
- 11 Ni þanaseips im in þamma faírhváu; iþ pái in þamma faírhváu sind, jah ik du þus gagga. Atta weiha, fastái ins in namin þeinamma, þanzei atgaft mis, ei sijáina áin swaswē wit.
- 12 Þan was miþ im in þamma faírhváu, ik fastáida ins in namin þeinamma. Þanzei atgaft mis gafastáida, jah áinshun us im ni fraqistnōða, niba sa sunus fralustáis, ei þata gamēlidō usfulliþ waúrþi.
- 13 Iþ nu du þus gagga, jah þata rōdja in manasēdá, ei habáina fahēd meina usfullida in sis.
- 14 Ik atgaf im waúrd þeinata; jah sō manasēþs fijáida ins,

untē ni sind us ꝑamma faḥrváu, swaswē ik us ꝑamma faḥrváu ni im.

15 Ni bidja ei usnimáis ins us ꝑamma faḥrváu, ak ei baḥrgáis im faúra ꝑamma unsēljīn.

16 Us ꝑamma faḥrváu ni sind, swaswē ik us ꝑamma faḥrváu ni im.

17 Weihái ins in sunjái; waúrd þeinata sunja ist.

18 Swaswē mik insandidēs in manasēþ, swah ik insandida ins in þō manasēd.

19 Jah fram im ik weiha mik silban, ei sijáina jah eis weihái in sunjái.

20 Appan ni bi þans bidja áinans, ak bi þans galáubjandans þaḥrh waúrda ʔizē du mis,

21 ei allái áin sijáina, swaswē þu, atta, in mis jah ik in þus, ei jah þái in ugǵkis áin sijáina, ei sō manasēþs galáubjái þatei þu mik insandidēs.

22 Jah ik wulþu þanei gaft mis, gaft im, ei sijáina áin swaswē wit áin siju.

23 Ik in im jah þu in mis, ei sijáina ustaúhanái du áinamma, jah kunnei sō manasēþs þatei þu mik insandidēs, jah frijōdēs ins, swaswē mik frijōdēs.

24 Atta, þatei atgaft mis, wiljáu ei þarei im ik, jah þái sijáina miþ mis, ei saḥváina wulþu meinana þanei gaft mis, untē frijōdēs mik faúr gaskaft faḥrváus.

25 Atta garashta, jah sō manasēþs þuk ni ufkunþa; iþ ik þuk kunþa. Jah þái ufkunþēdun þatei þu mik insandidēs.

26 Jah gakannida im namō þeinata jah kannja, ei friapwa þōei frijōdēs mik, in im sijái jah ik in im.

## DU TEIMAÚPAÍÁU ANÞARA

### CHAPTER I

- 1 Pawlus, apaústaúlus Xristáus Iēsuis þáfrh wiljan guþs bi gaháitam libáináis sei ist in Xristáu Iēsu,
- 2 Teimaúpaíáu, liubin barna, ansts, armaið, gawaírfi fram guþá attin jah Xristáu Iēsu fráujin unsaramma.
- 3 Awiliudō guþa meinamma, þammei skalkinō fram fadreinam in hráinjái gahugdái, hráíwa unsweibandō haba bi þuk gaminþi in biðōm meináim naht jah daga,
- 4 gaírnjands þuk gasaíhvan, gamunands ʒagrē þeináizē, ei fahēdáis usfullnáu,
- 5 gamáuðein andnimands þizōs sei ist in þus, unliutōns galáu-beináis sei bauáida faúrþis in awōn þeinái Lauidjái jah áipein þeinái Afwneikái, gaþ-þan-traua þatei jah in þus.
- 6 In þizōzei washtáis gamáudja þuk anaqujan anst guþs, sei ist in þus þáfrh analagein handiwē meináizō.
- 7 Untē ni gaf unsis guþ ahman faúrhteins, ak mahtáis jah friapwōs jah inaheins.
- 8 Ni nunu skamáí þuk weitwōðipōs fráujins unsaris Iēsuis nih meina, bandjins is, ak miþ arbáidei aíwaggēljōn bi mahtái guþs,
- 9 þis nasjandins uns jah lapōndins lapōnái weihái, ni bi waúrs-twam unsaráim, ak bi seinái leikáinái jah anstái sei gibana ist unsis in Xristáu Iēsu faúr mēla áíweina,
- 10 iþ gaswikunþida nu þáfrh gabaírhtein nasjandis unsaris Iēsuis Xristáus, gatastrandins rahtis dáuþu, iþ galiuhtjandins libáin jah unriurein þáfrh aíwaggēljōn,
- 11 in þōei gasatiþs im ik mērjands jah apaústaúlus jah láisareis þiudō,
- 12 in þizōzei faírinōs jah þata winna; akei nih skama mik, untē wáit hamma galáubida, jah gatraua þammei mahteigs ist þata anafihl mein fastan in jáinana dag.

- 13 Frisaht habands hāilāizē waúrdē, pōei at mis háusidēs in galáubeinái jah friapwái in Xristáu Iēsu,  
 14 pata gōdō anafilh fastái pafrh ahman weihana saei bauip in uns.  
 15 Wáist patei afwandidēdun sik af mis allái páiei sind in Asiái, pizēei ist Fygaflus jah Aírmōgafnēs.  
 16 Gibái armaiōn fráuja Aúneiseifauráus garda, untē ufta mik anaþrastida jah náudibandjō meináizō ni skamáida sik;  
 17 ak qimands in Rūmái usdáuðō sōkida mik jah bigat.  
 18 Gibái fráuja imma bigitan armahafrtein at fráujin in jáinamma daga; jah hvan filu máis in Afásōn andbahtida mis, wasla þu kant.

## CHAPTER II

- 1 Þu nu, barn mein walisō, inswinþei þuk in anstái pizái in Xristáu Iesu,  
 2 jah pōei háusidēs at mis þafrh managa weitwōdja, waúrda gups, þō anafilh triggwáim mannam, páiei wafrpái sijáina jah anþarans láisjan.  
 3 Þu nu arbáidei swē gōðs gadraúhts Xristáus Iēsus.  
 4 Ni áinshun draúhtinōnds fráujin dugawindip sik gawaúrkjam pizōs aldáis, ei galeikái þammei draúhtinōþ.  
 5 Jah þan jabái háifsteip hvas, ni weipada, niba witōdeigō brikip.  
 6 Arbáidjands aþrþōs waúrstwja skal frumist akranē andniman.  
 7 Fraþei patei qipa; gibip áuk þus fráuja fraþi us alláim.  
 8 Gamuneis Xristu Iēsu urrisanana us dáupáim us fráíwa Daweidis bi afwaggēljōn meinái,  
 9 in pizáiei arbáidja und bandjōs swē ubiltōjis; akei waúrd gups nist gabundan.  
 10 Innh þis all gapula bi þans gawalidans, ei jah pái ganist gatilōna, sei ist in Xristáu Iēsu miþ wulpáu áiweinamma.  
 11 Triggw pata waúrd: jabái miþ gadáuþnōðēdum, jah miþ libam;

- 12 jabái gapulam, jah miþ piudanōm; jabái afáikam, jah is afáikip uns;
- 13 jabái ni galáubjam, jáins triggws wisip; afáikan sik silban ni mag.
- 14 Pizē gamáudei, weitwōdjands in andwaírþja fráujins. Waúrdam weihañ du ni waíhtái dáug, niba uswalteinái páim háusjōndam.
- 15 Usdáudei þuk silban gakusanana usgiban guþa waúrstwjan unáiwiskana, rafhtaba ráidjandan waúrd sunjōs.
- 16 Ip þō dwalōna usweihōna láusawaúrdja biwande; untē filu gaggand du afgudein,
- 17 jah waúrd izē swē gunds alip; pizēei ist Ymafnaius jah Filētus,
- 18 páiei bi sunja uswissái usmētun, qipandans usstass ju waúrþana, jah galáubein sumáizē uswaltidēdun.
- 19 Appan tulgus grunduwaddjus guþs standip, habands sigljō þata: kunþa fráuja þans páiei sind is, jah: astandái af unsēlein hrazuh saei namnjái namō fráujins.
- 20 Appan in mikilamma garda ni sind þatáinei kasa gulþeina jah silubreina, ak jah triweina jah digana, jah suma du swērein, sumuþ-pan du unswērein.
- 21 Appan jabái hvas gahráinjái sik pizē, waírþip kas du swēriþái gaweiháip, brūk fráujin, du allamma waúrstwē gōdáizē gamanwip.
- 22 Appan juggans lustuns pliuh; ip láistei garahtein, galáubein, friapwa, gawaírþi miþ páim bidái anaháitandam fráujan us hráinjamma hafirtin.
- 23 Ip þōs dwalōns jah untalōns sōknins biwande, witands þatei gabafrand sakjōns.
- 24 Ip skalks fráujins ni skal sakan, ak qaírrus wisan wipra allans, láiseigs, usþulands,
- 25 in qaírruin talzjands þans andstandandans, niu hvan gibái im guþ idreiga du ufkunþja sunjōs,
- 26 jah usskawjáindáu us unhulpins wruggōn, fram þammei gafāhanái habanda afar is wiljin.

## CHAPTER III

- 1 Appan pata kunneis ei in spēdistāim dagam atgaggand jēra sleidja,
- 2 jah waīrpand mannans sik frijōndans, faīhugaīrnāi, bihāitjans, hāuhhaīrtāi, wajamērjandans, fadreinam ungahwaīrbāi, lāuna-wargōs, unaīrknāi,
- 3 unhunslagāi, unmildjāi, faīrinōndans, ungahabandans sik, unmanariggwāi, unsēljāi,
- 4 fralēwjandans, untilamalskāi, ufbāulidāi, frijōndans wiljan seinana māis pāu gup,
- 5 habandans hiwi gagudeins, ip maht izōs inwidandans ; jah pans afwande-
- 6 Untē us pāim sind pāiei sliupand in gardins jah frahunpana tiuhand qineina afhlapana frawaūrtim, pōei tiuhanda du lustum missaleikāim,
- 7 sinteinō lāisjandōna sik jah ni āiw hvanhun in ufkunpja sunjōs qiman mahteiga.
- 8 Appan pamma hāidāu ei Jannēs jah Mambrēs andstōpūn Mōsēza, swa jah pāi andstandand sunjāi, mannans frawaūrpanāi ahin, uskusanāi bi galāubein ;
- 9 akei ni peihand du filusnāi, untē unwiti izē swikunp waīrpip allāim, swaswē jah jāināizē was.
- 10 Ip pu galāista is lāiseināi meināi, usmēta, muna, sidāu, galāubeināi, usbeisnāi, friapwāi, pulāināi,
- 11 wrakjōm, wunnim, hvilleika mis waūrpūn in Antiaúkiāi, in Eikaúniōn, in Lystrys, hvilleikōs wrakōs uspulāida, jah us allāim mik galāusida frājuja.
- 12 Jah pan allāi pāiei wileina gagudaba liban in Xristāu Iēsu, wrakōs winnand.
- 13 Ip ubilāi mannans jah liutāi peihand du waīrsizin, aīrzjāi jah aīrzjandans.
- 14 Ip pu framwaīrpis wisāis in pāimei galāisidēs puk jah ga-trauāida sind pus, witands at hamma ganamt,
- 15 jah pātei us barniskja weihōs bōkōs kunpēs, pōs mahteigōns puk usfratwjan du ganistāi pāīrh galāubein pō in Xristāu Iēsu.

- 16 All bōkō gudiskáizōs ahmateináis jah paúrtōs du láiseinái, du gasahtái, du garahteinái, du talzeinái in garahtein,
- 17 ei ustaúhans sijái manna guþs, du allamma waúrstwē gōdázē gamanwips.

## CHAPTER IV

- 1 Weitwōdja in andwaírpja guþs jah fráujins Xristáus Iēsuis. Saei skal stōjan qiwans jah dáupans bi qum is *jah* piudinassu is:
- 2 mērei waúrd, instand ūhteigō, unūhteigō, gasak, gaþláih, gahrōtei in allái usbeisnái jah láiseinái.
- 3 Waírpj þ mēl þan hálla láisein ni usþuland, ak du seináim lustum gadragand sis láisarjans, subjōndans háusein;
- 4 aþþan af sunjái háusein afwandjand, iþ du spillam gawandjand sik.
- 5 Iþ þu andapahts sijáis in alláim, arbáidei, waúrstw waúrkei afwaggēlistins, andbahti þein usfullei.
- 6 Aþþan ik ju hunsljada jah mēl meináizōs diswissáis atist.
- 7 Háifst þō gōdōn háifstida, run ustaúh, galáubein gafastáida;
- 8 þaprōh galagiþs ist mis wáips garahtains, þanei usgibiþ mis fráuja in jáinamma daga, sa garahtta staua; aþþan ni þatáinei mis, ak jah alláim þáiei frijōnd qum is.
- 9 Sniumei qiman at mis spráutō;
- 10 untē Dēmas mis biláip, frijōnds þō nu ald, jah galáip du þaíssalaúneikái, Xrēskus du Galatiái, Teitus du Dalmatiái.
- 11 Lukas ist miþ mis áins. Marku andnimands brigg miþ þus silbin, untē ist mis brüks du andbahtja.
- 12 Aþþan Tykeiku insandida in Affaíson.
- 13 Hakul þanei biláip in Trauadái at Karpáu qimands atbafr, jah bōkōs, þishun maímbanans.
- 14 Alafksandrus áizasmípa managa mis unþiupa ustáiknida; usgildiþ imma fráuja bi waúrstwam is;
- 15 þammei jah þu witái, filu áuk andstōþ unsaráim waúrdam.
- 16 In frumistōn meinái sunjōnái ni manna mis miþ was, ak allái mis bilipun, ni rahnjáidáu *im*. — —



## NOTES

[The references refer to the paragraphs in the grammar.]

### ST. MATTHEW

#### CHAPTER VI

1. *du saihvan im* = *πρὸς τὸ θεαθῆναι αὐτοῖς*, see § 435.

3. *þuk táujandan*, acc. gov. by *witi*. Two Lat. MSS. (Vercellensis and Veronensis) of the Gospels have the same construction; *te facientem*, the Greek version has here the gen. absolute: *σοῦ ποιούντος*.

4. *sō armahairtīþa þeina*, a lit. rendering of *σοῦ ἡ ἐλεημοσύνη*. This construction is very common in the Gothic translation.

5. *waiþstam*, gov. by *in*.

7. *bidjandansup* = *bidjandans* + the enclitic particle *uh*. The final *h* in the particles *uh*, *jah*, *nih*, is often assimilated to the initial consonant of the following word (§ 164 note). *swaswē þái piudō*, lit. *like those of (the) heathens*.

9. *þu in himinam*; the Gr. has *ὁ ἐν τοῖς οὐρανοῖς*. In addressing a person the Gr. def. article is translated by the personal pronoun in Gothic.

11. *himma daga*, see § 267.

12. *aflēt uns þatei skulans sijáima*, *forgive us what we are owing*, i. e. *our debts*. *þatei*, acc. gov. by *skulans*, see the Glossary under *skula*.

13. *in fráistubnjái*, *into temptation*. With verbs of motion the prep. *in* sometimes takes the acc., sometimes the dat., cp. *ahma ina ustáuh in áupida*, *the spirit led him away into the wilderness*, beside *qēmum in garda* (dat.) *Seimōnis*, *they came into Simon's house*.

15. *ni þáu atta izwar aflētīþ missadēdins izwarōs*, *in that case your father will not forgive your trespasses*. For *ni þáu* the Gr. version has *οὐδέ*, *and not*, *nor*.

23. *þata riqiz hvan flu!* supply *ist*; and on the *-z* in *riqiz*, see § 175 note 1.

24. jabái . . . aippáu, *either . . . or*. Uifilas seems to have read *ei, if*, instead of *ē, either*.

25. niu = ni + u = Lat. *nonne*, where -u is an interrogative particle; cp. such phrases as *skuldu ist? is it lawful?* *fōdeinái*, *wastjōm*, the dat. of the things compared, dependent upon *máis*. Cp. the similar idiomatical construction in Greek and Latin, where the former has the gen. and the latter the ablative, as *μείζων τοῦ ἀδελφοῦ* = *ἡ ὁ ἀδελφός*; *major fratre* = *major quam frater*. See § 428.

26. *pei* = *patei*, *that*. *páim*, dat. pl. gov. by *máis*; see note to verse 25.

29. *qipuh* = *qipa uh*.

## CHAPTER VIII

1. *atgaggandin imma* = *καταβάντι αὐτῶ*, is in apposition to the second *imma*. Similarly in verse 5.

9. *tawei*, see §§ 149-50.

11. *saggqa* = *sagqa* (§ 17). The guttural nasal is sometimes written *gg* before *q* and *k*.

24. *swaswē pata skip gahulip wairpan fram wēgim*. To indicate consequence or result *swaswē* with the inf. is sometimes used, in imitation of the Greek *ὥστε* with inf.; cp. *ὥστε τὸ πλοῖον καλύπτεσθαι*. In the pl. *wēgs* fluctuates between the *a*- and *i*-declension; cp. *wēgōs* in Mark iv. 37.

29. *hva uns jah þus?* lit. *what (is there common) to us and to thee?* The dat. of relationship.

30. *haldana*, pp. with act. meaning like the Gr. *βασκομένη*, agreeing with *hairda*.

31. *qipandans*, masc. agreeing with the natural gender.

32. *hairda* has the verb in the pl. because of its collective meaning. Cp. Mark ii. 13.

## CHAPTER XI

2. *bi sipōnjam seináim*, instead of *þairh sipōnjans seinans* = the Gr. *διὰ τῶν μαθητῶν αὐτοῦ*.

3. *anþarizuh* = *anþaris* (gen.) + *uh*, see § 175 and note 2 to it.

6. *hvazuh saei*, see § 276.

9. *praufētáu*, see note to Matth. vi. 25.

12. *und hita*, see § 267.

13. **praufēteis**. The nom. sing. has two forms, **praufētēs** = Gr. *προφήτης*, gen. **praufētis**, nom. pl. **praufēteis**, like **gasteis** (§ 196); and **praufētus** inflected like **sunus** (§ 202). Cp. verse 9.

14. **miþ niman** = *andniman*, to receive, accept.

## ST. MARK

### CHAPTER I

5. in **Iaurdanē** **ahvái**, with retention of the Gr. ending in the proper name: *ἐν τῷ Ἰορδάνῃ ποταμῷ*.

7. **swinþōza mis**, see § 428.

19. **jah þans in skipa manwjangans natja** is a lit. rendering of *καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα*.

24. **hva uns jah þus?** see note to Matth. viii. 29.

27. **miþ sis missō**, see § 431. **hvō sō láiseinō sō niujō?** *What is this new one of doctrines?* See §§ 200, 427.

32. **ubil habandans**, *having an illness*, a lit. translation of the Gr. *κακῶς ἔχοντας*. See also ch. ii. 17.

### CHAPTER II

1. **gafreþhun**, see § 308 note.

2. **ni gamōstēdun**, *they did not find room*, see § 338.

7. **gup** is properly neuter, and retains its old gender in the plural nom. acc. **guda**, *heathen gods*; in the sing. it is used for the Christian God, and is always masculine, although it retains its nom. voc. acc. form **gup**. The MSS. have regularly the contracted forms: nom. voc. acc. **gp**, gen. **gps**, dat. **gpa**. But when the inflected forms are written in full they always have **gud**.

13. **all manageins**, cp. note to Matth. viii. 32.

16. **drigþkip** = *drigþip*.

17. **ak þái ubilaba habandans**, a lit. translation of the Gr. *ἀλλ' οἱ κακῶς ἔχοντες*.

21. **ibái afnimái fullōn af þamma, sa niuja þamma fairnjin**, *lest it (the piece of new cloth) take away the fulness (the piece of the old garment lying beneath the new piece) from it, the new (sa niuja, in apposition to the subject) from the old (þamma fairnjin, in apposition to af þamma)*. Ulfilas took τὸ πλήρωμα as the acc., and then translated the Gr. word for word.

22. giutand, *they pour, people pour.*
23. warþ þairhaggan imma. The Gr. has ἐγένετο παραπορεύεσθαι αὐτόν, but after an impersonal predicate the dat. with the inf. is far more common than the acc. with the inf. in Gothic. For an example of the latter construction see Luke iv. 36.
25. niu, see note to Matth. vi. 25, and § 349.
26. gups, see note to Mark ii. 7. uf, *under, in the days of.* hláibans faurlageináis, lit. *the loaves of laying forth, i. e. show-bread.* þanzuh, see § 286.
27. sabbatō, Gr. σάββατον, is indeclinable. The nom. form sabbatus follows the u-declension in the sing., but the i-declension in the plural: cp. verses 24 and 28, and see pp. 361-2. in sabbatō dagis, Gr. διὰ τὸ σάββατον, *on account of the Sabbath day.*

## CHAPTER III

2. háilidēdiu = háilidēdi + u, *whether he would heal.* The particle u is always attached enclitically to the first word of its clause, and is used to indicate direct (as in verse 4 skuld + u) or indirect interrogation, see § 349.
9. habáip, pp. neut. of haban.
28. frawaurhtē, gen. pl. gov. by allata þata.
31. standandōna, háitandōna, pres. part. neut. pl., see § 429 (3).

## CHAPTER IV.

1. swaswē ina galeipandan in skip gasitan in marein, on the construction see note to Matth. viii. 24.
5. anþarup-þan = anþar + uh-þan.
8. On 'i', 'j', and 'r', see § 2.
10. frēhun, see § 308 note, and § 427.
14. saijands, saijip = saiands, saiiþ.
19. bi þata anþar lustjus, lit. *desires concerning the other thing, i. e. concerning other things.*
25. þisvammēh saei, see § 276.
27. keinip (cp. OHG. inf. kīnan), properly a strong verb belonging to the first ablaut-series (§ 299). The n belongs to the pres. only, just as in fraihnan (§ 308 note). The regular pret. would be \*kái, \*kijum; instead of which we have a new pret. us-keinōða (Luke viii. 8), formed after the analogy of

weak verbs of the fourth class (§ 329). *us-kijanata*, the neut. of the old strong participle occurs in Luke viii. 6.

29. *atist*, 3 sing. pres. of *at-wisan*.

33. *háusjōn*, the more usual form is *háusjan*.

37. *wēgōs*, cp. note to Matth. viii. 24.

38. *niu kara þuk þizei fraqistnam?* On the construction of *kara* see § 426.

## CHAPTER V

5. *nahtam*, see § 221.

7. *hva mis jah þus*, cp. note to Matth. viii. 29. *sunáu* = *sunu* (§ 202 note).

13. *wēsunup-þan* = *wesun-uh-þan*.

14. *háimōm*, see § 199 note. *qēmum*, *they* (the people of the villages) came.

18. *wōds*, see § 473 note.

23. *aftumist habáip*, is at the point of death, a literal translation of the Gr. ἐσχάτως ἔχει. After *habáip* supply *bidja þuk*.

26. *jah ni washtái bōtida*, *ak máis wafrs habáida*, a literal rendering of καὶ μηδὲν ὠφελθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα; so that *bōtida* and *habáida* are here pp. fem. sing.

41. *qapuh* = *qap + uh*. *taleipa kumei* = Gr. Ταλιθα κούμει.

42. *was áuk jērē twalibē*, see § 427.

## CHAPTER VI

2. *jah hvō sō handugeinō sō gibanō imma?* The Gr. has καὶ τίς ἡ σοφία ἢ δοθεῖσα αὐτῷ; cp. note to ch. i. 27.

15. *Hērōdēs qap patei þammei ik háubip afmaímaít Iōhannē*, lit. *Herod said that to whom I cut the head off, to John*. The Gr. has ὁ Ἡρώδης εἶπεν ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, *Herod said that it is John whom I beheaded*.

21. *jah waurþans dags gatils*, and a fitting day being come. *Ulfilas* generally used the dat. in such instances corresponding to the Gr. gen. absolute, but he has here used the nom. (§ 486). See also v. 26.

53. *duatsniwun*, see § 5.

## CHAPTER VII

4. *anþar ist manag*, lit. *other (thing there) is many*. The Gr. has the pl. ἄλλα πολλά ἐστίν.

5. bi pammei anafulhun pái sinistans, according to that which the elders have handed down as a tradition.

6. ip hairtō izē fairra habáip sik mis, lit. but their heart has itself far from me.

11. pishrah patei us mis gabatnis, as to whatsoever thou profitest from me. Ulfilas has closely followed the Gr. ὁ ἐν ἐξ ἐμοῦ ὠφεληθῆς which omits the apodosis εὖ ἔχει.

12. ni . . . ni waiht is a double negative like the Gr. οὐκ ἐτι . . . οὐδέν. Cp. also ch. xv. 4.

31. mip tweihnáim markōm, lit. amid the two boundaries.

34. aiffapa = Gr. ἐφφαθά, open, be opened!

36. máis pamma, by that the more, so much the more.

## CHAPTER VIII

12. jabái gibáidau kunja pamma táiknē, lit. if there should be given of signs to this generation. Bernhardt following Meyer's suggestion supplies: so tue mir Gott dies und das. The Gr. has εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

23. frah ina ga-u-hra-sēlvi, he asked him whether he saw anything. See § 279.

26. 27. wēhsa = weihsa, see § 5.

31. uskisan skulds ist, is liable to be rejected, on the inf. see § 485. Similarly usqiman.

## CHAPTER IX

2. áinans, see § 249.

18. usdreibeina = usdribeina, see § 5.

23. allata mahteig pamma galáubjandin, everything [is] possible to the one who believes.

50. supūda, see § 7.

## CHAPTER X

14. untē pizē ist piudangardi gups. Here pizē is a mis-translation of the Gr. τῶν τοιούτων; the correct translation, pizē swaleikaizē, occurs in Luke xviii. 16.

21. áinis pus wan ist, lit. there is lacking to thee of one thing.

25. azitizō = azētizō, see § 5.

32. pōei habáidēdun ina gadaban, those things which were about to happen to him, cp. the Gr. τὰ μέλλοντα αὐτῷ συμβαίνειν.

## CHAPTER XI

1. alēwjin is here used adjectively agreeing with fairgunja. The Gr. has ὄρος τῶν ἐλαιῶν, *the Mount of Olives*.

10. piupidō = Gr. εὐλογημένη. in namin attins unsaris Daweidis is meaningless, and does not correspond to either of the Gr. readings:—τοῦ πατρὸς ἡμῶν Δαυεὶδ, or ἐν ὀνόματι κυρίου τοῦ πατρὸς ἡμῶν Δαυεὶδ. Possibly fráujins has been inadvertently omitted in the Gothic version.

12. usstandandam im, the dat. absolute, see § 486.

14. usbaifrandis, *answering*, only occurs here in this meaning. The Gr. has ἀποκριθεὶς.

18. gudjanē, gen. pl. dep. on aúhumistans.

23. þishvazuh ei, see § 276.

30. uzuh, *whence?* from, see § 175 note 2.

32. ūhtēdun for ðhtēdun, see § 7.

## CHAPTER XII

2. akranis, partitive gen., see § 427.

4. háubip, accusative of closer definition, see § 426.

5. sumanzuh = sumans + uh.

7. hirjip, *come hither*, an old imperative used as an interjection. The sing. 2 pers. hiri, and dual 2 pers. hirjats also occur. The i in the stem-syllable has not yet been satisfactorily explained. See Feist, 'Etym. Wörterbuch der got. Sprache,' p. 137.

14. kara þuk manshun, on the construction see § 426. skuldu = skuld + u, see note to Matth. vi. 25.

þáu niu gibáima? the Gr. has δῶμεν ἢ μὴ δῶμεν;

20. brōprahans, *brethren*, from an adjective \*brōprahs (§ 393); cp. such forms as un-barnahs, *childless*, beside barn.

## CHAPTER XIII

28. uskeinand, see note to ch. iv. 27.

## CHAPTER XIV

70. jah auk razda þeina galeika ist, after auk supply Galeilaius is jah. Cp. the Gr. καὶ γὰρ Γαλιλαῖος εἶ καὶ ἡ λαλιὰ σου ὁμοιάζει.

## CHAPTER XV

9. wileidu = wileip + u. fraleitan = fralētan, see § 5.  
 34. aīlōē aīlōē, lima sibakpaneī = the Gr. text 'Ελωι Ελωι λιμά  
 σιβαχθαι.  
 42. fruma sabbatō, Gr. προάββαρον, *the day before the Sabbath*.

## CHAPTER XVI

9. frumin sabbatō, Gr. πρώτη σαββάρον, *on the first day of the week*, i. e. *the first day after the Sabbath*. Cp. ch. xv. 42, where fruma sabbatō means *the day before the Sabbath*.

## ST. LUKE

Before reading the chapters from St. Luke, the beginner should refer to §§ 5, 7, and the notes to §§ 161, 173, 202.

## CHAPTER II

2. [wisandin kindina Syriaīs], a marginal gloss, which has crept into the text of the MS. which has come down to us.  
 Kyreinaīáu = Kyrēnaīáu.  
 4. sei, see § 271 note 3.  
 5. anamēljan, on the construction see § 435. qeins = qēns.  
 7. rūmis, gen. gov. by ni, see § 427.  
 10. faheid = fahēp.  
 13. hazjandanē, qipandanē, gen. plur. agreeing with the plurality implied in harjis.  
 20. pizēei, gen. pl. gov. by gahāusidēdun.  
 21. usfulnōdēdun = usfullnōdēdun (cp. v. 6). Similarly in v. 22.  
 27. bērusjōs, *parents*, originally the perfect part. act. of baīran.  
 29. fraleitaīs = fralētaīs.  
 33. sildaleikjandōna, on the gender see § 429. Similarly in vv. 44, 45, 48.  
 37. blōtandē = blōtandei.  
 41. birusjōs = bērusjōs.  
 48. magāu = magn.  
 50. ija, neut. pl., see note to v. 33.



## CHAPTER IV

3. sunáus = sunus.
5. diaboláus = diabolus.
6. þishrammēh þei, see § 276.
13. fráistōbnjō = fráistubnjō.
14. bisitandē, *of those that dwell round about.*
17. praufētus = praufētáus.
25. mēnōþs, acc. pl.
27. Haflaisaiu = Haflaisaiáu.
36. jah warþ afsláupnan allans, see note to Mark ii. 23.
40. áinhvarjammēh, see § 275 note 2.

## CHAPTER XIV

12. qapup-þan = qap-uh-þan.
19. aúhsnē, see § 208 note.
23. usfulnái = usfullnái.
26. naúhup-þan = naúh-uh-þan.
28. manwipō habáiu, *whether he has the necessary means*; where manwipō is the gen. pl. used partitively and dep. upon habáiu = habái + u.
31. du wigana. The codex argenteus has wigā na. The Gr. εἰς πόλεμον suggests that du wigana means *to war*, in which case it is related to weihan, *to fight*.  
þankeip = þagkeip.  
siáiu for sijái + u, *whether he may be.*
32. eipáu = aipþáu. nist = ni + ist.

## CHAPTER XV

1. wēsunup-þan = wēsun-uh-þan. Similarly in v. 25.
8. Instead of suma we ought to have had hvō. The translator mistook the indef. pronoun ris for the interrogative ris. drakmans, drakmin presuppose a nom. form drakma.
9. drakmein, the Greek case form (δραχμήν) with ei for ē; but masc. as is shown by þammei.
23. bringandans = briggandans.
24. jah dugunnun wisan, supply wasla.

## ST. JOHN

## CHAPTER XII

4. Seimōnis, see § 427.  
 6. patup-pan = pata-uh-pan, also in vv. 16, 33.  
     kara, on the construction see § 426.  
 10. munáidēdunup-pan = munáidēdun-uh-pan. Similarly in  
 v. 20.  
 25. fiáip = fijáip.  
 26. On habáip see § 432.  
 29. sumáih = sumái + uh.

## CHAPTER XV

7. patahrah bei, see § 276.  
 9. friapwái = frijapwái, also in vv. 10, 13.

## CHAPTER XVII

1. uzuhhōf = uzuh + hōf.  
 21. uggkis = ugkis.

## THE SECOND EPISTLE TO TIMOTHY

## CHAPTER I

5. gap-pan-traua = ga-uh-pan-traua, where ga belongs to  
 traua.  
 7. friapwōs = frijapwōs. Similarly in v. 13.  
 26. usskawjáindáu, miswritten for \*uskáujáindáu (§ 150).

# GLOSSARY

## ABBREVIATIONS

*sm.*, *sf.*, *sn.*, = strong masculine, &c.

*sv.* = strong verb.

*wm.*, *wf.*, *wn.*, = weak masculine, &c.

*wv.* = weak verb.

*pret.-pres.* = preterite present.

The remaining abbreviations need no explanation.

The Roman numeral after a verb indicates the class to which the verb belongs. The ordinary numerals after a word indicate the paragraph in the Grammar where the word either occurs or some peculiarity of it is explained.

The letter *lv* follows *h*, and *p* follows *t*.

*aba*, *wm.* man, husband, 206, 208 note, 353. O.Icel. *afe*.

*abraba*, *av.* strongly, excessively, very, very much.

*abrs*, *aj.* strong, violent, great, mighty. O.Icel. *afar*.

*af*, *prep. c. dat.* of, from, by, away from, out of, 88, 350. OE. *æf*, *of*, OHG. *aba*, *ab*.

*af-áikan*, *sv.* VII, to deny, to deny vehemently, 313, 402.

*af-airzjan*, *wv.* I, to deceive, lead astray; see *airzeis*, *airzjan*.

*afar*, *prep. c. acc.* and *dat.*, *av.* after, according to, 350. OHG. *avar*, *afar*.

*afar-dags*, *sm.* the next day, 356.

*afar-gaggan*, *sv.* VII, to follow, go after, 313 note 1, 403.

*afar-láistjan*, *wv.* I, to follow after, follow, 403.

*afar-sabbatus*, *sm.* the day after the Sabbath; *pis dagis afar-sabbatē*, on the first day of the week, 356.

*afaruh* = *afar* + *uh*.

*af-daubnan*, *wv.* IV, to become deaf, 331.

*af-dáupjan*, *wv.* I, to kill, put to death; *pass.* to die, 402.

*af-dōbnan*, *wv.* IV, to be silent.

\**af-dōjan*, *wv.* I, to fatigue, 80, 319 note.

*af-drausjan*, *wv.* I, to cast down.

*af-drugkja*, *wm.* drunkard, 355.

*af-dumbnan*, *wv.* IV, to hold one's peace, be silent or still, 331.

*af-ētja*, *wm.* glutton, 355.

*af-gaggan*, *sv.* VII, to go away, depart, go to, come, 313 note 1, 402.

*af-gudei*, *wf.* ungodliness, 355.

*af-gups*, *aj.* godless, impious, 355, 391. Cp. OHG. *abgot*, *abgudi*, idol, false god.

*af-hlapan*, *sv.* VI, to lade, load, 310. OE. OHG. *hladan*.

*af-lvapjan*, *wv.* I, to choke, quench.

*af-lvapnan*, *wv.* IV, to be choked, be quenched.

*af-lageins*, *sf.* a laying aside, remission, 355.

*af-leitan* = *af-lētan*, see § 5.

*af-leipan*, *sv.* I, to go away, depart. OE. *līpan*, OHG. *lidan*.

- af-lētan, *sv.* VII, to dismiss, leave, forsake, put away, let alone, forgive, absolve, 402.
- af-lēts, *sm.* forgiveness, remission, 355.
- af-lifnan, *ww.* IV, to remain, be left.
- af-linnan, *sv.* III, to depart, 304. OE. linnan, OHG. bilinnan.
- af-maitan, *sv.* VII, to cut off, 402.
- af-marzeins, *sf.* deceitfulness.
- \*af-mōjan, *ww.* I, to fatigue, 319 note. OHG. muoen, muoan.
- af-niman, *sv.* IV, to take away.
- af-qipan, *sv.* V, to renounce, forsake.
- af-sateins, *sf.* divorcement.
- af-satjan, *ww.* I, to divorce.
- af-skiuban, *sv.* II, to push aside, 286 note 2, 302. OE. scūfan, OHG. skioban.
- af-slahan, *sv.* VI, to kill, slay, 402.
- af-slaupnan, *ww.* IV, to be amazed, be beside oneself.
- af-sneipan, *sv.* I, to cut off, kill.
- af-standan, *sv.* VI, to stand off, depart.
- af-stass, *sf.* a standing off, falling off or away, 355.
- af-swaiban, *sv.* III, to wipe out, 304. OE. sweorfan, OHG. swerban.
- afta, *av.* behind, backwards, 348.
- aftana, *av.* from behind, 348. OE. æftan.
- af-tarō, *av.* from behind, behind, 344.
- af-taurnan, *ww.* IV, to be torn away, 331.
- af-tiuhān, *sv.* II, to draw away, push off; to take, draw aside, 402.
- aftra, *av.* back, backwards, again, once more; aftra gabōtjan, to restore; aftra gasatjan, to heal. OE. æfter, OHG. after.
- aftuma, *af.* the following, posterius, next, hindmost, last, 246, 430.
- aftumists, *af.* last, aftermost, 246; aftumists haban, to be at the point of death. OE. æftemest.
- af-wairpan, *sv.* III, to cast away, put away, 428.
- af-walwjan, *ww.* I, to roll away. OE. wielwan.
- af-wandjan, *ww.* I, to turn away.
- aga-, *suffix*, 392.
- aggilus, *sm.* angel, messenger; the *pl.* fluctuates between the *i-* and *u-*declension, as *nom. pl.* agileis and aggiljus, 17. OE. engel, OHG. engil, angil, from Gr. ἄγγελος through Lat. angelus.
- aggwipa, *sf.* anguish, distress, tribulation, 384.
- aggwus, *af.* narrow, 17, 132, 236. OE. enge, OHG. engi.
- agis (*gen.* agisis), *sn.* fright, fear, terror, 168, 182. OE. ege, OHG. egi.
- aglāitei, *wf.* lasciviousness, unchastity, 212. OHG. aga-leizi, zeal.
- aglāiti-waurdei, *wf.* indecent language, 389.
- aglipa, *sf.* anguish, distress, 384.
- aglō, *wf.* anguish, affliction, tribulation, 211.
- agluba, *av.* hardly, with difficulty, 344.
- aglus, *af.* hard, difficult, 236, 428. Cp. OE. egle, trouble-some.
- aha, *wm.* mind, understanding, 208.

-aha-, *suffix*, 393.  
 ahaks, *sf.* (?) dove, pigeon.  
 ahana, *sf.* chaff. OE. egenu, OHG. agana.  
 ahma, *wm.* spirit, the Holy Ghost, 203, 223.  
 ahmateins, *sf.* inspiration.  
 ahs, *sn.* ear of corn, 353. OE. ēar, OHG. ahir, ehir.  
 ahtáu, *num.* eight, 4, 11, 39, 65, 90, 91, 121, 128, 247. OE. eahta, OHG. ahto.  
 ahtáu-dōgs, *aj.* eight days old, 122. Cp. OE. dōgor, day.  
 ahtántēhund, *num.* eighty, 247.  
 ahtuda, *num.* eighth, 253.  
 ahva, *sf.* river, water, 19, 36, 143, 192. OE. ēa, OHG. aha.  
 aigin, *sn.* property, inheritance, goods, 425. OE. āgen, OHG. eigan.  
 aigum, we have, 339.  
 aih, *pret.-pres.* I have, possess, 137, 339. OE. āg later āh.  
 aihan, *pret.-pres.* to have, possess, 339, 426. OE. āgan, OHG. eigan.  
 aihtrōn, *vv.* II, to beg for, pray, desire, 325.  
 aihts, *sf.* property, 199, 354. OHG. ēht.  
 aihva-tundi, *sf.* thornbush, *lit.* horse tooth, 389. Cp. OE. eoh, horse, and Goth. tunbus, tooth.  
 aina-baur, *sm.* only-born, 389.  
 ainaha, *w.aj.* only, 393.  
 ain-falpei, *wf.* simplicity, goodness of disposition, 389.  
 ain-falps, *num.* onefold, simple, single, 257, 397. OE. ānfeald, OHG. einfalt.  
 ain-lvarjiz-uh, *indef. pr.* every-one, each, 275 note 2.  
 -aini-, *suffix*, 388.  
 \*ainlif, *num.* eleven, 247, 252. OHG. einlif.

ains, *num.* one, alone, only; *indef. pr.* one, a certain one; ains . . . jah ains, the one . . . and the other, 10, 49, 83, 89, 247, 249, 258, 390. OE. ān, OHG. ein.  
 ains-hun, *indef. pr.* with the *neg. particle* ni, no one, no, none, 87 (1), 89, 278.  
 air, *av.* (*comp.* áiris), soon, early, 347. OE. ær, OHG. ēr.  
 airinōn, *vv.* II, to be a messenger, 325.  
 áiris, *av.* earlier, 345.  
 airpa, *sf.* earth, land, region, 10, 67, 171, 192. OE. eorpe, OHG. erda.  
 airpa-kunds, *aj.* earthy, born of the earth, 397.  
 airpeins, *aj.* earthly, 227, 395.  
 áirus, *sm.* messenger, 203. O.Icel. ár, OE. ár.  
 airzeis, *aj.* astray, erring; airzeis wisan or wairpan, to go astray, err, be deceived, 231. OE. eorre, ierre, angry, OHG. irri.  
 airzjan, *vv.* I, to deceive, lead astray. OHG. irren, cp. OE. iersian, to be angry.  
 áistan, *vv.* III, to reverence, 328. Cp. OE. ār, OHG. ēra, from \*aizō, honour.  
 aipei, *wf.* mother, 6, 212. OHG. eidī, MHG. eide.  
 áips, *sm.* oath, 10, 171, 180, 353. OE. āp, OHG. eid.  
 aipþau, *cf.* or, else; aipþau jah, truly, 10, 66 note, 256, 351. OE. eþpa, OHG. eddo.  
 aiwaggēlista, *wm.* evangelist, Gr. εὐαγγελιστής through Lat. euangelista.  
 aiwaggēljan, *vv.* I, to preach the gospel.  
 aiwaggēljō, *wf.* gospel, Gr. εὐαγγέλιον.

áiweins, *aj.* eternal, everlasting, 227, 395.

áiws, *sm.* time, lifetime, age, world, eternity; *ni áiw* (347), never; in áiwins, *du áiwa*, for ever. OE. *æ*, *æw*, OHG. *ewa*.

aiz, *sn.* brass, coin, money, 47. OE. *ār*, OHG. *ēr*.

aiza-smiþa, *wm.* coppersmith, 389.

ak, *aj.* but, however (after negative clauses), 351. OE. *ac*, OHG. *oh*.

akei, *aj.* but, yet, still, nevertheless, 351.

akeit (akēt), ?*sm.* or akeits, ?*sm.* vinegar. OE. *eced*, OHG. *ezzi*, from Lat. *acētum*.

akran, *sn.* fruit, 182; *akran baíran*, to bear fruit. OE. *æcern*, acorn.

akrana-láus, *aj.* unfruitful, barren, 34, 397.

akrs, *sm.* field, 4, 21, 25, 36, 88, 91, 129, 159, 162, 175, 180, 354. OE. *æcer*, OHG. *ackar*.

ajukdūps, *sf.* time, eternity, 382.

ala-brunsts, *sf.* burnt-offering, holocaust. OHG. *brunst*.

alakjō, *av.* together, collectively.

alan, *sv.* VI, to grow, 310. OE. *alan*, Lat. *alere*, to nourish.

ala-þarba, *w.aj.* very needy, very poor.

alds, *sf.* age, life, generation, 173. OE. *ieldu*, OHG. *alti*, *elti*.

aleina, *sf.* ell, cubit. OE. *eln*, OHG. *elina*.

alēw, *sn.* olive oil.

alēws, *aj.* of olives; *fairguni alēwjō*, Mount of Olives.

alhs, *sf.* temple, 221. OE. *ealh*, OHG. *alah*.

alja, *aj.* than, except, unless, save; *prep. c. dat.* except, 350.

alja-kuns, *aj.* foreign, strange, 398.

alja-leikōs, *av.* otherwise, 345. *aljan, wv.* I, to bring up, rear, fatten.

aljar, *av.* elsewhere, 348. OE. *ellor*.

aljap, *av.* elsewhere, in another direction, 348; *afleipjan aljap*, to go away.

aljaprō, *av.* from elsewhere, from all sides, from every quarter, 348.

aljis, *aj.* other, another, 36, 229. OE. *elles* (*gen.*), else; OE. *ele-lande*, OHG. *eli-lenti*, foreign.

allis, *av.* in general, wholly, at all, 346; *ni allis*, not at all; *aj.* for, because, 351; *nih allis*, for neither, for not; *allis . . . ip*, indeed . . . but. OE. *ealles*, OHG. *alles*.

alls, *aj.* all, every, much, 227, 390, 427, 430. OE. *eall*, OHG. *al*.

all-waldands, *sm.* the Almighty, 34, 218, 389.

\*alþan, *sv.* VII, see *us-alþan*. *alþeis* (comp. *alpiza*), *aj.* old, 175, 231, 243. OE. *eald*, OHG. *ald*, *alt*.

amēn, *av.* verily, truly, from Hebrew through Gr. *ἀμήν*.

ams, ?*sm.* or *amsa*, ?*wm.* shoulder.

an, *interrog. particle*, then, 349. Gr. *άν*.

ana, *prep. c. acc.* and *dat.* in, on, upon, at, over, to, into, against, 350; *av.* on, upon. OE. *on*, OHG. *ana*.

ana-áukan, *sv.* VII, to add to, 404.

ana-biudan, *sv.* II, to bid,

- command, order, 51, 122, 127, 138, 173, 286 notes 2, 3, 301, 404. OE. *bēodan*, OHG. *biotan*.
- ana-būsns*, *sf.* command, commandment, order, 122, 138, 199, 357.
- ana-filn*, *sn.* a thing committed, tradition, recommendation, 357.
- ana-filhan*, *sv.* III, to commit to, entrust, let out, hand down as tradition.
- ana-fulhanō*, *pp.n.* of *ana-filhan*, used as a noun, tradition; *pata anafulhanō izwar*, τὴν παράδοσιν ὑπὸν.
- ana-haban*, *vv.* III, to take hold of; *in pass.* (Luke iv. 38), to be taken (with fever).
- ana-haitan*, *sv.* VII, to call on, 404, 428.
- ana-hnaiwjan*, *vv.* I, to lay, lay down.
- ana-hneiwan*, *sv.* I, to stoop down, 404.
- anaks*, *av.* straightway, at once, suddenly.
- ana-kumbjan*, *vv.* I, to lie or sit down, sit at table, recline. Lat. *ac-cumbere*.
- ana-lageins*, *sf.* a laying on, 357.
- ana-lagjan*, *vv.* I, to lay on, 404.
- ana-lāugniba*, *av.* secretly, 344.
- ana-lāugns*, *aj.* hidden, secret, 234.
- ana-leikō*, *av.* in like manner, 344. MHG. *ane-liche*.
- ana-mahtjan*, *vv.* I, to do violence, injure, damage, revile.
- ana-mēljan*, *vv.* I, to enroll.
- ana-minds*, *sf.* supposition, 357.
- \**anan*, *sv.* VI, see *us-anan*.
- ana-nanpjan*, *vv.* I, to dare, have courage, be bold. OE. *nēpan*, OHG. *nenden*.
- ana-niujan*, *vv.* I, to renew, 319.
- ana-praggan*, *sv.* VII, to oppress, 313 note 1.
- ana-qiman*, *sv.* IV, to come near, approach.
- ana-qiss*, *sf.* blasphemy, 357.
- ana-qiujan*, *vv.* I, to arouse, make alive.
- ana-silan*, *vv.* III, to be silent, be quiet, grow still, 328. Lat. *silēre*.
- ana-siuns*, *aj.* visible, 234, 357, 391. Cp. OE. *an-sien*, face.
- ana-stōdeins*, *sf.* beginning, 357.
- ana-stōdjan*, *vv.* I, to begin, 404.
- ana-trimpan*, *sv.* III, to tread on, 304.
- ana-prafstjan*, *vv.* I, to comfort.
- ana-wairps*, *aj.* future, 357. OHG. *wert*, related to *wairpan*.
- and*, *prep.c.acc.* along, through-out, towards, in, on, among, 350. OE. *and*-, *ond*-, OHG. *ant*-.  
*and*-, *suffix*, 339.
- anda-bauhts*, *sf.* ransom, 358.
- anda-hafts*, *sf.* answer, 33, 199, 358.
- anda-lāus*, *aj.* endless, 397.
- anda-nahti*, *sn.* evening, 358.
- anda-neips*, *aj.* contrary, hostile, 428.
- anda-nēms*, *aj.* pleasant, acceptable, 33, 234, 358, 391, 394.
- anda-stapjis*, *sm.* adversary, 185, 358.
- anda-pāhts*, *aj.* circumspect, 321 note 1, 358.
- and-āugi*, *sn.* face, 358.
- and-āugjō*, *av.* openly, 344.
- anda-waurdi*, *sn.* answer, 358.

- OE. and-wyrde, OHG. ant-wurti.
- and-bahti, *sn.* service, ministry, 183, 187.
- and-bahtjan, *vv.* I, to serve, minister, 320.
- and-bahts, *sm.* servant, 358.
- OE. ambiht, ambeht, OHG. ambaht.
- and-beitan, *sv.* I, to blame, reproach, threaten, charge.
- and-bindan, *sv.* III, to loose, unbind, explain, 330, 405.
- and-bundnan, *vv.* IV, to become unbound, be loosened, 330, 331.
- andeis, *sm.* end, 185. OE. ende, OHG. enti.
- and-hafjan, *sv.* VI, to answer, 33, 405, 428.
- and-haitan, *sv.* VII, to call to one, profess, confess, acknowledge, give thanks to.
- and-hausjan, *vv.* I, to listen to, obey, hear.
- and-huleins, *sf.* uncovering, revelation, illumination, 358.
- and-huljan, *vv.* I, to disclose, open, uncover, reveal, 405.
- andi-laus, *aj.* endless, 397.
- OE. ende-lēas.
- andiz-uh... aippāu, either... or, 351.
- and-niman, *sv.* IV, to receive, take, 33, 405.
- and-rinnan, *sv.* III, to compete in running, strive, dispute.
- and-sakan, *sv.* VI, to dispute, strive against, 405.
- and-standan, *sv.* VI, to withstand, 405.
- and-staurran, *vv.* III, to murmur against, 328.
- and-wairpi, *sn.* presence, face, person, 358; in andwairþja, before, in the presence of.
- and-wairps, *aj.* present. OHG. ant-wert.
- and-wasjan, *vv.* I, to unclothe, take off clothes.
- and-waurðjan, *vv.* I, to answer. OE. and-wyrdan, OHG. ant-wurten.
- annō, *wf.* wages. Cp. Lat. annōna, provisions, supplies.
- ansteigs, *aj.* gracious, favourable, 394, 428.
- ansts, *sf.* favour, grace, 90, 112, 120, 122, 198. OE. ēst, OHG. anst.
- anþar, *aj.* other, second, 158, 175, 253, 254, 258, 430; *plural*, the others, the rest; anþar... anþar, the one... the other. OE. ðær, OHG. andar.
- apaustaulus, apaustulus, *sm.* apostle; *pl. nom.* -eis, *gen.* -ē, *acc.* -uns and -ans. Gr. ἀπόστολος.
- aqizi, *sf.* axe. OE. æx, OHG. ackus, akis.
- arbáidjan, *vv.* I, to work, toil, suffer. OHG. arbeiten.
- arbáips, *sf.* work, toil, labour, 199. OE. earfoþ, OHG. arbeit.
- arbi, *sn.* heritage, inheritance, 6, 14, 161, 187. OE. ierfe, OHG. erbi, arbi.
- arbi-numja, *wm.* heir, 208, 389. OE. ierfe-numa, OHG. erbi-nomo.
- arbja, *wm.* heir, 208; arbja wairþan, to inherit.
- arbjō, *wf.* heiress, 211.
- arja-, *suffix*, 380.
- arjan, *vv.* I, to plough, 318. OE. erian, OHG. erien.
- arka, *sf.* money-box, chest. OE. earc, OHG. arca, from Lat. arca.
- arma-hairtei, *wf.* mercy, 389.
- arma-hairtipa, *sf.* pity, mercy, charity, alms.
- arma-hairts, *aj.* merciful, 398.



- OE. earm-heort, OHG. arm-herz.  
 armaiō, *wf.* mercy, pity, alms, 10.  
 arman, *wv.* III, to pity, have pity on, 328. OHG. armēn, to be poor.  
 arms, *sm.* arm, 197. OE. earm, OHG. arm.  
 arms, *aj.* poor, 227, 244. OE. earm, OHG. arm.  
 arniba, *av.* surely, safely.  
 arōmata, *pl.* sweet spices. Gr. ἀρώματα.  
 arwjo, *av.* in vain, without a cause. Cp. OHG. arwūn.  
 asans, *sf.* harvest, summer, 199. OHG. arn.  
 asilu-qairnus, *sf.* a mill-stone, *lit.* ass-mill, 389. OE. esol-cweorn.  
 asilus, *sm.* ass, 203. OE. esol, OHG. esil.  
 asilus, *sf.* she-ass, 203.  
 asneis, *sm.* servant, hireling, hired servant, 185. OE. esne, OHG. asni, esni.  
 assu, *suffix*, 381.  
 asts, *sm.* branch, bough, twig, 126 note 2, 141, 180. OHG. ast.  
 at, *prep. c. acc.* and *dat.* at, by, to, with, of, 27, 170, 350. OE. æt, OHG. az.  
 at-apni, *sn.* year, 359.  
 at-augjan, *wv.* I, to show, appear; *pass.* to appear, 406.  
 at-bairan, *sv.* IV, to bring, take, carry, offer.  
 at-gaggan, *sv.* VII, to go, go up to, come to, enter, come down, descend, 313 note 1.  
 at-giban, *sv.* V, to give up, give up to, give away, deliver up, put in prison, 406.  
 at-haban, *wv.* III, with sik, to come towards.  
 at-hafjan, *sv.* VI, to take down, 406.  
 at-haitan, *sv.* VII, to call to one.  
 atisk, *sn.* corn, cornfield. OHG. ezzisc.  
 at-ist, is at hand, 342.  
 at-ajan, *suffix*, 424.  
 at-lagjan, *wv.* I, to lay, lay on, put on clothes, 34, 406.  
 at-nēhjan, *wv.* I, *refl.* to draw near, be at hand.  
 at-sailvan, *sv.* V, to take heed, observe, look to, 406.  
 at-satjan, *wv.* I, to present, offer.  
 at-standan, *sv.* VI, to stand near.  
 at-steigan, *sv.* I, to descend, come down.  
 atta, *wm.* father, forefather, 31, 208. OHG. atto, Lat. atta, Gr. ἄττα.  
 at-tēkan, *sv.* VII, to touch, 406, 428.  
 at-tiuhan, *sv.* II, to pull towards, bring.  
 at-pinsan, *sv.* III, to attract, 304. OHG. dinsan.  
 at-wairpan, *sv.* III, to cast, cast down, 406.  
 at-walwjan, *wv.* I, to roll to.  
 at-wisan, *sv.* V, to be at hand.  
 at-witains, *sf.* observation, 359.  
 at-wōpjan, *wv.* I, to call, 406.  
 appan, *cj.* but, however, still, yet, 351.  
 audagei, *wf.* blessedness, 212, 383.  
 audags, *aj.* blessed, 33, 227, 392. OE. ēadig, OHG. ottag.  
 auctō (auctō?), *av.* perhaps, indeed, to be sure, 344.  
 auga-dauro, *wm.* window, 214, 389. OE. ēag-duru, OHG. ouga-tora.  
 augjan, *wv.* I, to show, 320. OHG. ougen.  
 augō, *wm.* eye, 11, 17, 84, 104,

168, 214. OE. *ēage*, OHG. *ouga*.  
*aúhjōdus*, *sm.* tumult, 385.  
*aúhjōn*, *vv.* II, to make a noise, cry aloud.  
*\*aúhns*, *sm.* oven. OE. *ofen*, OHG. *ofan*.  
*aúhsa*, *win.* ox, II, 32, 122, 125, 174, 206, 208 note. OE. *oxa*, OHG. *ohso*.  
*aúhuma*, *aj.* higher, high, 246.  
*aúhumists* (*aúhmists*), *aj.* highest, chief, 246. OE. *ymest*.  
*áuk*, *aj.* for, because, but, also, 351; *áuk raihtis*, for. OE. *ēac*, OHG. *ouh*.  
*áukan*, *sv.* VII, to add, increase, 10, 50, 104, 129, 162, 312 note, 313. OE. *ēacian*, OHG. *ouhhōn*.  
*aúrahi*, *sf.* or *aúrahjō*, *wf.* tomb, grave.  
*aúrkeis*, *sm.* jug, cup. OE. *orc*, Lat. *urceus*.  
*áusō*, *win.* ear, II, 50, 136, 137, 214. OE. *ēare*, OHG. *ōra*.  
*áupida*, *sf.* wilderness, desert, 384.  
*áups*, *aj.* desert, waste, 234. OHG. *ōdi*.  
*awiliudōn*, *vv.* II, to thank, give thanks, 325.  
*awistr*, *sn.* sheepfold, 182. OE. *cowestre*.  
*awō*, *wf.* grandmother. Cp. Lat. *ava*.  
*azēts*, *aj.* easy, 428.  
*azgō*, *wf.* cinder, ash, 167, 175, 211. OE. *asce*, *æsce*, OHG. *asca*.  
*azymus*, *sm.* unleavened bread, *gen. pl.* *azymē*, Gr. τῶν ἀζύμων.

·ba, *av. suffix*, 344.  
*badi*, *sn.* bed, 15, 161, 187. OE. *bedd*, OHG. *beti*.

*bagms*, *sm.* tree, 22, 159, 168, 180, 354. OE. *bēam*, OHG. *boum*.  
*bái* (*acc.* *bans*, *dat.* *baim*, *nom. acc. neut.* *ba*), *num.* both, 255. OE. *masc.* *bā*.  
*baíran*, *sv.* IV, to bear, carry, bring forth, 10, 14, 25, 39 note, 67, 69, 71, 75, 87-9, 90 note, 92, 97, 114, 122, 124, 132, 136, 144, 161, 291, 305. OE. OHG. *beran*.  
*baírgahei*, *wf.* hill-country, 393. A deriv. of *\*baírgs*, OE. *beorg*, OHG. *berg*, hill, mountain.  
*baírgan*, *sv.* IV, to hide, keep, preserve, protect, 167, 304, 428. OE. *beorgan*, OHG. *bergan*.  
*bairhtaba*, *av.* brightly, clearly, 344.  
*bairhtei*, *wf.* brightness, 212; in *bairhtein*, openly.  
*bairhtjan*, *vv.* I, to reveal. OE. *bierhtan*, to shine.  
*bairhts*, *aj.* bright, manifest, 227, 390. OE. *beorht*, OHG. *berht*, *beraht*.  
*báitrei*, *wf.* bitterness, 212, 383.  
*báitrs*, *aj.* bitter, 227. OE. *biter*, *bitter*, OHG. *bittar*.  
*bajōps*, *num.* both, 255. OHG. *bēde*, *beide*.  
*balgs*, *sm.* leather bag, wine-skin, bottle, 197. OE. *belg*, OHG. *balg*.  
*bals-agga*, see *hals-agga*.  
*balsan*, *sn.* balsam. OHG. *balsamo*, from Gr. βάλσαμον through Lat. *balsamum*.  
*balpei*, *wf.* boldness, 212. OHG. *balđi*.  
*balwjān*, *vv.* I, to torment, plague, 428.  
*bandi*, *sf.* band, bond, 6, 87, 115, 122, 193, 354. OE. *bend*, OHG. *bant*.

- bandja, *wm.* prisoner, 208, 354.  
 bandwa, *sf.* sign, token, 192.  
 bandwō, *wf.* sign, token.  
 bandwjan, *wv.* I, to give a sign, signify. O.Icel. benda.  
 bansts (*acc. pl.* banstins), *sm.* barn.  
 barizeins, *aj.* of barley, 395.  
 From \*baris, OE. bere, barley.  
 barms, *sm.* bosom, lap, 197.  
 OE. bearm, OHG. barn.  
 barn, *sn.* child, 14, 25, 122, 158, 161, 182, 354; barna ussatjan, to beget children to. OE. bearn, OHG. barn.  
 \*barnahs, *aj.* see un-barnahs.  
 barnilō, *wn.* little child, son, 33, 214, 354.  
 barniski, *sn.* childhood, 354.  
 barnisks, *aj.* childish, 227, 396. O.Icel. bernskr.  
 batists, *aj.* best, 107, 245. OE. bet(e)st, OHG. bezzisto.  
 batiza, *aj.* better, 122, 245. OE. bet(e)ra, bettra, OHG. bezziro.  
 bauains, *sf.* dwelling, dwelling-place, abode, 200.  
 bauan, *wv.* III, to dwell, inhabit, 11, 80, 101, 200, 328 and note 1. OE. OHG. būan.  
 baūhta, *pret.* I bought, 321. OE. bohte.  
 baúr, *sm.* son, child, 122, 175, 196 note 1, 354. OE. byre.  
 \*baúrd, *sn.* board, see fōtu-baúrd.  
 baúrgja, *wm.* citizen, 208, 354.  
 baúrgs, *f.* city, town, 87, 158, 169, 220, 353. OE. OHG. burg.  
 baúrgs-waddjus, *sf.* town-wall, 389.  
 \*baúrps, *sf.* see ga-baúrps.  
 báups, *aj.* deaf, dumb; báups wairpan, to become insipid.  
 beidan, *sv.* I, *c. gen.* to await, expect, look for, 49, 173, 299. OE. bīdan, OHG. bītan.  
 beist, *sn.* leaven.  
 beitan, *sv.* I, to bite, 6, 48, 68, 93, 132, 300. OE. bītan, OHG. bīzan.  
 bērusjōs, *sm. pl.* parents, 5, 33, 122, 354.  
 bi, *prep. c. acc. and dat.* by, about, concerning, around, against, according to, on account of, for, at, after, near, 350. OE. bi, be, OHG. bi, bi.  
 bi-āukan, *sv.* VII, to increase, add to, 407.  
 bi-āuknan, *wv.* IV, to become larger, 331.  
 bida, *sf.* request, prayer, 192, 354. OHG. beta.  
 bidjan, *sv.* V, to ask, beg, entreat, pray, 68, 173, 286 note 2, 308 and note. OE. biddan, OHG. bitten.  
 bi-faihtō, *wf.* covetousness, 360.  
 bi-gitan, *sv.* V, to find, meet with, 286 note 3, 308, 407, 426. OE. be-gietan, OHG. bi-gezzan.  
 bi-hait, *sn.* strife, 360. OHG. bi-heiz.  
 bi-haitja, *wm.* boaster.  
 bi-hlahjan, *sv.* VI, to deride, laugh to scorn.  
 bi-lāikan, *sv.* VII, to mock.  
 bi-leiban, *sv.* I, to remain, 161, 300, 407. OE. be-lifan, OHG. bi-līban.  
 bi-leipan, *sv.* I, to leave, leave behind, forsake.  
 bi-mait, *sn.* circumcision, 360.  
 bi-maitan, *sv.* VII, to circumcise.  
 bi-nah, *pret.-pres.* it is permitted, is lawful, 336. OE. be-neah, OHG. gi-nah, it suffices.  
 bi-naūhts, *pp.* sufficient, 336.

bindan, *sv.* III, to bind, 6, 8, 15, 60, 65, 72, 91, 93, 95, 122, 124, 127, 132, 161, 172, 303. OE. bindan, OHG. bintan.  
 bi-ráubōn, *ww.* II, to rob, strip, despoil. OE. be-rēafian, OHG. bi-roubōn.  
 bi-rinnan, *sv.* III, to run about, 407.  
 bi-rōdjan, *ww.* I, to murmur.  
 bi-sailvan, *sv.* V, to see, look, look round on.  
 bi-satjan, *ww.* I, to beset, set round anything.  
 bi-sitan, *sv.* V, to sit about, sit near, 407.  
 bi-sitands, *m.* neighbour, 218, 360, 379.  
 bi-skeinan, *sv.* I, to shine round.  
 bi-speiwan, *sv.* I, to spit upon.  
 bi-stugq, *sm.* a stumbling, 407.  
 bi-sunjanē, *av.* round about, near.  
 bi-swairban, *sv.* III, to wipe, dry.  
 bi-swaran, *sv.* VI, to swear, adjure, conjure, 407.  
 bi-tiuhan, *sv.* II, to go about, visit.  
 bi-pē, *cj.* whilst, when, after that, as soon as; *av.* after, then, afterward, thereupon, 265 note 1, 266 note 3, 351.  
 bi-pēh, *av.* after that, then, afterward, 260 note 3.  
 \*biudan, *sv.* II, to offer, bid, order, 15, 40, 52, 70, 72, 95, 138. OE. bēodan, OHG. biotan. See ana-biudan.  
 biugan, *sv.* II, to bend, 124, 168, 302. OHG. biogan.  
 bi-ūhti, *sm.* custom.  
 bi-ūhts, *aj.* accustomed, wont.  
 biuþs, *sm.* or biuþ, *sn.* table. OE. bēod, OHG. biot.  
 bi-waibjan, *ww.* I, to wind about, encompass, clothe.

OE. wāfian, OHG. weibōn, to hesitate; OHG. zi-weiben, to divide.  
 bi-wandjan, *ww.* I, to shun.  
 bi-windan, *sv.* III, to wrap round, enwrap, swathe. OE. be-windan, OHG. bi-wintan.  
 bi-wisan, *sv.* V, to make merry.  
 blandan, *sv.* VII, to mix, 313 note 1. OE. blandan, OHG. blantan.  
 bláupjan, *ww.* I, to make void, abolish, abrogate. Cp. OE. blēap, OHG. blōdi, timid.  
 bleiþei, *wf.* mercy, 212, 383.  
 bleiþs, *aj.* merciful, kind. OE. bliþe, OHG. blīdi, glad.  
 \*blēsan, *sv.* VII, see uf-blēsan.  
 bliggwan, *sv.* III, to beat, strike, scourge, 17, 151, 304. OHG. bliuwan.  
 blinda, *wm.* blind man, 223.  
 blinds, *aj.* blind, 14, 33, 89, 106, 111, 114, 120, 175, 223, 226, 237, 390. OE. blind, OHG. blint.  
 blōma, *wm.* flower, 45, 208. OE. blōma, OHG. bluomo.  
 blōtan, *sv.* VII, to worship, reverence, honour, 138, 313 note 4. OE. blōtan, OHG. bluozan, to sacrifice.  
 blōtinassus, *sm.* service, worship, 381.  
 blōþ, *sn.* blood, 182. OE. blōd, OHG. bluot.  
 bnauan, *sv.* VII, to rub, 80, 328 note 4. OHG. nūan.  
 bōka, *sf. sing.* a letter of the alphabet; *pl.* epistle, book, the Scriptures, 42, 192; bōkōs afsateināis, a bill of divorcement. OE. bōc, OHG. buoh.  
 bōkareis, *sm.* scribe, 185, 354, 380. OE. bōcere, OHG. buoh-hāri.

- bōta, *sf.* advantage, 122, 192.  
OE. bōt, OHG. buoza, remedy, atonement.
- bōtjan, *vv.* I, to do good, avail, help, profit. OE. bētan, OHG. buozen.
- brāhta, *pret.* I brought, 321.  
OE. brōhte, OHG. brāhta.
- brāidei, *wf.* breadth, 354, 383.
- \*brāips (brāids), *aj.* broad.  
OE. brād, OHG. breit.
- brakja, *sf.* strife, 192.
- \*brannjan, *vv.* I, see ga-brannjan.
- briggan, *vv.* I, to bring, lead, 4, 17, 74, 96, 138, 158, 166, 321 and note 3, 340, 426; wundan briggan, to wound. OE. OHG. bringan.
- brikan, *sv.* IV, to break, quarrel, fight, 21, 306. OE. brecan, OHG. brehhan.
- brinnan, *sv.* III, to burn, 304.  
OHG. brinnan.
- brinnō, *wf.* fever, 211.
- brōpar, *m.* brother, 7, 28, 33, 42, 79, 87, 88, 100, 106, 108, 122, 128, 132, 161, 171, 175, 215, 354. OE. brōpor, OHG. bruoder.
- brōprahans, *m. pl.* brethren, 393.
- brōpru-, brōpra-lubō, *wf.* brotherly love, 389.
- \*bruka, *sf.* see ga-bruka.
- brūkjan, *vv.* I, to use, partake of, 321, 427. OE. brūcan, *sv.*, OHG. brūhhan.
- brüks, *aj.* useful, 234, 428.  
OE. brýce, OHG. brūhi.
- brunjō, *wf.* breastplate, 211.  
OE. byrne, OHG. brunia.
- brunna, *wm.* well, spring, fountain, issue, 208. OE. burn(n)a, brunna, OHG. brunno.
- brusts, *f.* breast, 221. OHG. Brust.
- brūp-faps, *sm.* bridegroom, 34, 197, 389.
- brūps, *sf.* bride, daughter-in-law, 8, 28. OE. brýd, OHG. brūt.
- bugjan, *vv.* I, to buy, 17, 138, 283, 321, 340. OE. bycgan.
- \*daban, *sv.* VI, see ga-daban.
- daddjan, *vv.* I, to suckle, give suck, 156.
- dags, *sm.* day, 4, 15, 17, 33, 65, 87-9, 106-7, 111, 114, 117, 122, 132, 169, 172, 175, 179, 353; dagis krammēh or hūzuh, day by day, 347, 427; himma daga, to-day, 267. OE. dæg, OHG. tag.
- dāiljan, *vv.* I, to deal out, divide, share, 320, 322, 400. OE. dālan, OHG. tellen.
- dāils, *sf.* portion, share, 199, 322. OE. dāl, OHG. teil.
- daimōnareis, *sm.* one possessed with a devil. From Gr. δαίμων with Goth. ending -areis, 380.
- dal, *sn.* dale, valley, ditch; dal uf mēsa, a ditch or hole for the wine-vat. OE. dæl, OHG. tal.
- dalap, *av.* down, 348; und dalap, to the bottom; dalapa, below, 348; dalaprō, from below, 33, 348.
- daubipa, *sf.* deafness, hardness, obduracy, 33, 384.
- dāufs, *aj.* deaf, dull, hardened. OE. dēaf, OHG. touf.
- dāug, *pret.-pres.* it is good for, profits, 334. OE. dēag, OHG. toug.
- dāuhtar, *f.* daughter, 11, 71, 94, 132, 164, 172, 216, 354. OE. dohtor, OHG. tohter.
- dāuhts, *sf.* feast.
- dāuns, *sf.* smell, odour, savour. Cp. OHG. toum.

dáupeins, *sf.* baptism, washing, 153 and note, 200.  
 dāupjan, *vv.* I, to baptize, wash oneself, 200, 320. OE.  
 \*dīepan, OHG. toufen.  
 dāupjands, *m.* baptizer, 218.  
 dāur, *sm.* door, 25, 158, 182. OE. dor, OHG. tor.  
 dāura-wards, *sm.* door-keeper, porter, 389. OE. weard, OHG. -wart.  
 dāurō, *wf.* door.  
 \*dāursan, *pret.-pres.* to dare, 335. See ga-dāursan.  
 dāupeins, *sf.* the peril of death.  
 dāupjan, *vv.* I, to put to death. OE. dīedan.  
 \*dāupnan, *vv.* IV, see ga-dāupnan.  
 dāups, *aj.* dead, 390. OE. dēad, OHG. tōt.  
 dāupus, *sm.* death, 11, 15, 84, 203. OE. dēap, OHG. tōd.  
 deigan, *sv.* I, to knead, form of earth, 300.  
 \*dēps, *sf.* deed, 172, 199. OE. dād, OHG. tāt. See ga-dēps.  
 diabaiulus, diabolus, *sm.* devil. OE. dēofol, OHG. tiufal, from Gr. διάβολος through Lat. diabolus.  
 digans, *pp.* made of earth.  
 dis-dailjan, *vv.* I, to share, divide, 408.  
 dis-hniupan, *sv.* II, to break asunder, 302. Cp. OE. ā-hneōpan, to pluck.  
 dis-sitan, *sv.* V, to settle upon, seize upon, 408.  
 dis-skreitan, *sv.* I, to rend, tear, 300.  
 dis-skritnan, *vv.* IV, to become torn, be rent apart, 175 note 3, 331.  
 dis-taheins, *sf.* dispersion, 361.  
 dis-tahjan, *vv.* I, to waste, destroy, 408.

dis-tairan, *sv.* IV, to tear to pieces, 408.  
 dis-wilwan, *sv.* III, to plunder, 408.  
 dis-wiss, *sf.* dissolution, 361.  
 diupeī, *wf.* depth, 212, 383. OE. dīepe, OHG. tiufī.  
 diupīpa, *sf.* depth, 384.  
 diups, *aj.* deep, 23, 86, 105, 129, 160, 172, 227, 390. OE. dēop, OHG. tīof.  
 dius (gen. diuzis), *sm.* wild beast, 175, 182. OE. dēor, OHG. tior.  
 diwan, *sv.* V, to die, 308, 436; pata diwanō, that which is mortal, mortality.  
 dōmjan, *wv.* I, to judge, 320. OE. dēman, OHG. tuomen.  
 dōms, *sm.* judgment, knowledge, opinion, 45, 122. OE. dōm, OHG. tuom.  
 \*draban, *sv.* VI, see ga-draban.  
 dragan, *sv.* VI, to carry, drag, 15. OE. dragan, OHG. tragan.  
 dragk, *sn.* a drink, 354. OHG. tranc.  
 dragkjan, *vv.* I, to give to drink, 320. OE. drenčan, OHG. trenken.  
 drāibjan, *vv.* I, to drive, trouble, vex, 320. OE. drāfan, OHG. treiben.  
 drakma, *wm.* drachma. From Gr. δραχμή through Lat. drachma. See note to Luke xv. 8, 9.  
 drauhsna, *sf.* crumb, fragment.  
 drauhtinassus, *sm.* warfare, 381.  
 drauhtinōn, *vv.* II, to war, 425.  
 dreiban, *sv.* I, to drive, 300. OE. drīfan, OHG. trīban.  
 drigkan, *sv.* III, to drink, 17, 158, 304, 436. OE. drincan, OHG. trinkan.

driugan, *sv.* II, to serve as a soldier, 302. OE. *drēogan*.  
 driusan, *sv.* II, to fall, fall down, fall upon, press against, crowd upon, 9, 172. OE. *drēosan*.  
 driusō, *wf.* slope, 211.  
 drōbjān, *wv.* I, to cause trouble, stir up, excite to uproar. OE. *drēfan*, OHG. *truoben*.  
 drōbñan, *wv.* IV, to become anxious, troubled.  
 drugkanei, *wf.* drunkenness, 212, 354.  
 drus, *sm.* fall, 175, 196 note 1, 354. OE. *dryre*.  
 du, *prep. c. dat.* to, towards, against, in, 350; *du māurgina*, to-morrow, 347; *du þamma ei*, to the end that, because.  
 du-at-gaggan, *sv.* VII, to go to, come to, 409.  
 du-at-rinnan, *sv.* III, to run to.  
 du-at-sniwan, *sv.* V, to hasten towards, 5.  
 \*dugan, *pret.-pres.* to be good for, profit, 334. OE. *dugan*, OHG. *tugan*.  
 du-ga-windan, *sv.* III, to entangle.  
 du-ginnan, *sv.* III, to begin, undertake, 34, 304, 409, 430. OE. *be-ginnan*, OHG. *bi-ginnan*.  
 du-hvē, *av.* why, wherefore.  
 dulps, *sf.* feast, 221 and note. OHG. *tuld*.  
 \*dumbnan, *wv.* IV, see *af-dumbnan*.  
 dumbs, *aj.* dumb, 161, 227. OE. *dumb*, OHG. *tumb*.  
 du-rinnan, *sv.* III, to run to, 409.  
 du-stōðjan, *wv.* I, to begin, 409.  
 du-þē, *duppē, cj.* therefore, because, besides, on that account, 351; *dupē ei*, to the end that, because.

-dūpi-, *suffix*, 382.  
 dwala-waurdei, *wf.* foolish talking, 389.  
 dwaliþa, *sf.* foolishness, 384.  
 dwalmōn, *wv.* II, to be foolish, 325. OE. *dwolma*, OHG. *twalm*, chaos, bewilderment, stupefaction.  
 dwals, *aj.* foolish, 149, 227. Cp. OE. *ge-dwola*, OHG. *ga-twola*, error.  
 ei, *cj.* that, so that, 351; *interr. part.* whether; *rel. part.* used as suffix, 270-2; also used alone, for *saei*, *sōei*, *þatei*; *du þamma ei*, to the end that, because.  
 -eiga-, *suffix*, 394.  
 -eina-, *suffix*, 395.  
 -eini-, *suffix*, 388.  
 eisarn, *sn.* iron, 182; *eisarna bi fōtuns gabugana and ana fōtum eisarna*, fetters. OE. *isen*, *isern*, *iren*, OHG. *isan*, *isarn*.  
 eisarneins, *aj.* iron.  
 ei-þan, *cj.* therefore, 351.  
 fadar, *m.* father, 15, 16, 41, 55, 65, 87, 91, 136, 158, 160, 173, 216. OE. *fæder*, OHG. *fater*.  
 fadrein, *sn.* paternity; *pl.* parents, 173; with *masc.* attribute and *pl. v.* as *þai fadrein is jah qēþun*, and his parents said.  
 fadreins, *sf.* family, race, lineage, 199.  
 faginōn, *wv.* II, to rejoice, be glad, 137, 325, 425. OE. *fægñian*, OHG. *faginōn*.  
 fagrs, *aj.* beautiful, suitable, fit, 227, 390. OE. *fæger*, OHG. *fagar*.  
 fāhan, *sv.* VII, to seize, catch,

- grasp, lay hands on, 4, 59, 142, 313. OE. *fōn*, OHG. *fāhan*.
- fahēps*, *sf.* joy, gladness, 5, 137, 199.
- faian*, *vv.* III, to find fault with, 10.
- faihu*, *sn.* cattle, property, possessions, money, 7, 8, 10, 18, 88, 92, 116, 128, 164, 205. OE. *feoh*, OHG. *fihu*.
- faihu-frikei*, *wf.* covetousness, greed.
- faihu-gairnei*, *wf.* covetousness, 389.
- faihu-gairns*, *aj.* avaricious, 397. OE. *georn*, OHG. *gern*, eager.
- faiŕ-aihan*, *pref.-pres.* to partake of, 339.
- faiŕ-greipan*, *sv.* I, to seize, catch hold.
- faiŕguni*, *sn.* mountain, 167, 187. Cp. OE. *firgen-gāt*, mountain goat.
- faiŕlvus*, *sm.* world, 203. OE. *feorh*, OHG. *ferah*, life.
- faiŕina*, *sf.* accusation, charge, cause. OE. *firen*, OHG. *firina*.
- faiŕinōn*, *vv.* II, to accuse. OE. *firenian*, OHG. *frinōn*.
- faiŕneis*, *aj.* old, 231.
- faiŕra*, *av.* far, far off; followed by *dat.* far from; *prep.* (after verbs of motion) from, 158. OE. *feor*, OHG. *ferro*.
- faiŕraprō*, *av.* from afar, 348.
- faiŕ-weitjan*, *vv.* I, to gaze around.
- faiŕ-weitl*, *sn.* spectacle, 362.
- faiŕpan*, *sv.* VII, to fold, close, 313. OE. *fealdan*, OHG. *faldan*.
- falps*, *aj.* -fold; *ainfalps*, onefold, simple; *fidurfalps*, fourfold. OE. *-feald*, OHG. *-falt*.
- fana*, *wm.* bit of cloth, patch, 208. OE. *fana*, OHG. *fano*.
- faran*, *sv.* VI, to fare, go, 65, 79, 100, 124, 160, 309. OE. OHG. *faran*.
- fastan*, *vv.* III, to fast, hold firm, keep, 328. OE. *fæstan*, OHG. *fastēn*.
- fastubni*, *sn.* fasting, observance, 158 note, 187, 386.
- fapa*, *sf.* hedge. MHG. *vade*.
- faps*, *sm.* master. Cp. Gr. *πόρις* from *\*πόρις*, husband, Lat. *hos-pes* (gen. *hos-pitis*), he who entertains a stranger, a host.
- faiuhō*, *wf.* fox. OHG. *foha*.
- faiŕ*, *prep.* *c. acc.* for, before, by, to, along, from, concerning, 350; *av.* before.
- faiŕa*, *prep.* *c. dat.* before, for, on account of, from; *av.* before, 90, 348, 350. OHG. *fora*.
- faiŕa-daŕi*, *sn.* street, *lit.* the space before a door or gate, 364.
- faiŕa-gagga*, *wm.* steward, governor, 208, 364.
- faiŕa-gaggan*, *sv.* VII, to go before, 441.
- faiŕa-gaggja*, *wm.* governor.
- faiŕa-ga-teihan*, *sv.* I, to inform beforehand, foretell, 411.
- faiŕa-hāh* (*faiŕ-hāh*), *sn.* curtain, veil, 74, 363, 364.
- faiŕa-mableis*, *sm.* ruler, prince, chief, 185, 364.
- faiŕa-qipan*, *sv.* V, to prophesy, foretell.
- faiŕa-standan*, *sv.* VI, to rule, govern, stand near, 411.
- faiŕa-tani*, *sn.* sign, wonder, 364.
- faiŕ-baihts*, *sf.* redemption, 363.
- faiŕ-bi-gaggan*, *sv.* VII, to go before, precede.



- faúr-biudan, *sv.* II, to forbid, command, 410.  
 faúr-gaggan, *sv.* VII, to pass by, 410.  
 faúr-hāh, see faúra-hāh.  
 faúrhteī, *wf.* fear, astonishment.  
 faúrhtjan, *wv.* I, to fear, be afraid, 320, 428. OE. forhtian, OHG. furhten.  
 faúrhts, *aj.* fearful, afraid. OE. OHG. forht.  
 faúr-lageins, *sf.* a putting before, exhibiting, 363; hláibōs faúrlageináis, shewbread.  
 faúr-qīpan, *sv.* V, to make excuse, excuse, 410.  
 faúr-sniwan, *sv.* V, to hasten before, anticipate, 410.  
 faúr-stasseis, *sm.* chief, ruler, 363.  
 faúr-pis, *av.* first, beforehand, formerly, 345.  
 faúr-pizeī, *aj.* before that, 351.  
 \*faūs (*masc. pl.* fawái), *aj.* few, 149, 232. OE. fēa, OHG. fao, fō.  
 \*feinan, *wv.* III, see in-feinan.  
 fēra, *sf.* region, district, 77, 97, 192. OHG. fēra, flara.  
 fidur-dōgs, *aj.* space of four days, 257 note. Cp. OE. dōgor, day.  
 fidur-falps, *num.* fourfold, 257.  
 fidur-ragineis, *sm.* tetrachate, 257 note.  
 fidwōr, *num.* four, 25, 89 note, 134 note, 149, 158, 173, 247, 252. OE. fēower, OHG. feor, fiōr.  
 fidwōr-taihun, *num.* fourteen, 247.  
 fidwōr tigjus, *num.* forty, 247.  
 figgra-gulp, *sn.* finger-ring, 389.  
 figgrs, *sm.* finger, 17, 158, 166, 354. OE. finger, OHG. finger.  
 fījan, *wv.* III, to hate, 152, 328. OE. fēog(e)an, OHG. fiēn.  
 fījands (fiands), *m.* enemy, 20, 218, 379. OE. fēond, OHG. fīant.  
 fījapwa (fiapwa), *sf.* hatred, 192, 387.  
 filhan, *sv.* III, to hide, conceal, bury, 18, 122, 137, 164, 304. OE. feolan, OHG. felhan.  
 filgri (filēgri), *sn.* den, cave, hiding-place.  
 \*fill, *sn.* skin, hide. OE. fell, OHG. fel, see prūts-fill.  
 filleins, *aj.* leathern, 395. Cp. OE. fell, OHG. fel, skin.  
 filu, *neut. aj.*, also used adverbially, great, very much, 88, 116, 205 note, 427. OE. fela, feola, feolu, OHG. filu.  
 filu-ga-láuvs (filugaláuvs), *aj.* very precious, costly.  
 filusna, *sf.* multitude.  
 filu-waurdei, *wf.* much talking, 389.  
 filu-waurdjan, *wv.* I, to talk much, use many words.  
 fimf, *num.* five, 16, 60, 88, 134 note, 160, 247, 258. OE. fif, OHG. fimf, finf.  
 fimfta, *num.* fifth, 253.  
 fimf-taihun, *num.* fifteen, 247, 252.  
 fimfta-taihunda, *num.* fifteenth, 253.  
 fimf tigjus, *num.* fifty, 247.  
 finpan, *sv.* III, to find, find out, know, learn, hear, 28, 172, 304. OE. OHG. findan.  
 fiskja, *wm.* fisher, 153 note, 208, 354.  
 fiskōn, *wv.* II, to fish, 325, 400.  
 fisks, *sm.* fish, 6, 38, 68, 93, 128, 180, 353. OE. OHG. fisc.  
 fitan, *sv.* V, to travail in birth, 308.

flōdus, *sf.* flood, stream, 45, 79, 136. OE. flōd, OHG. fluot.  
 \*flōkan, *sv.* VII, to lament, bewail, 313 note 4. OHG. fluachan, *sv.* fluohōn, *vv.* to curse.  
 fōdeins, *sf.* meat, food.  
 fōdjan, *vv.* I, to feed, nourish, bring up, 138, 320, 400. OE. fēdan, OHG. fuoten.  
 fōn, *n.* fire, 222.  
 fōtu-baurd, *sn.* footstool, 389. OE. fōt-bord.  
 fōtus, *sm.* foot, 45, 79, 87, 100, 128, 129, 203, 353. OE. fōt, OHG. fuoz.  
 fra-bugjan, *vv.* I, to sell, 428.  
 fra-dailjan, *vv.* I, to divide, distribute.  
 fra-giban, *sv.* V, to give, grant, 412.  
 fra-gifts, *sf.* a giving away, espousal, 138, 365. Cp. OE. OHG. gift.  
 fra-hinpan, *sv.* III, to capture, imprison, 304; fra-hunþans, prisoner.  
 fraiþnjan, *sv.* V, to ask, ask questions, 308 and note, 427. OE. frignan, OHG. gefregnan.  
 fraisan, *sv.* VII, to tempt, 312 note, 313. OE. frāsan, OHG. freisōn.  
 fraistubni, *sf.* temptation, 158 note, 194, 386.  
 fra-itan, *sv.* V, to eat up, devour, 2 note, 308 note, 412.  
 fraiþ, *sn.* seed, 149, 189 note 2.  
 fra-kunnan, *pret-pres.* to despise, 34, 428.  
 fra-kunþs, *pp.* despised, 34. OE. fracoþ.  
 fra-lētan, *sv.* VII, to liberate, let free, leave, let down, permit, 412.  
 fra-lēts, *sm.* forgiveness, remission, deliverance.

fra-lēwjan, *vv.* I, to betray.  
 fra-liusan, *sv.* II, to lose, 86, 105, 122, 302, 412, 428. OE. for-lēosan, OHG. fur-liosan.  
 fra-lusnan, *vv.* IV, to perish, go astray, be lost, 331.  
 fra-lusts, *sf.* loss, perdition, 95, 122, 199, 365. OHG. forlust.  
 fram, *prep. c. dat.* from, by, since, on account of, 350; fram himma, henceforth, 267; fram himma nu, henceforth, 347. OE. from, OHG. fram.  
 fram-aldrs, *aj.* of great age, 366, 391. Cp. OE. ealdor, OHG. altar, age, life.  
 fram-gāhts, *sf.* progress, furtherance, 74, 366.  
 framis, *av.* further, onward, 345. O. Icel. fremr.  
 fram-wairþis, *av.* henceforward.  
 fra-niman, *sv.* IV, to receive, take, 412.  
 fra-qiman, *sv.* IV, to expend, spend, 428.  
 fra-qisteins, *sf.* waste, 365.  
 fra-qistjan, *vv.* I, to destroy, 412, 428.  
 fra-qistnan, *vv.* IV, to perish, be destroyed, 331.  
 fra-qipan, *sv.* V, to curse.  
 fra-slindan, *sv.* III, to swallow up, 304. OHG. fir-slintan.  
 frapi, *sn.* understanding, 187, 354.  
 frapjan, *sv.* VI, to understand, perceive, think, know, 122, 137, 171, 309, 310, 428.  
 franja, *wm.* master, lord, 208. OE. frēa, OHG. frō.  
 frauþinōn, to be lord or king, rule, 325, 381, 425.  
 frauþinōnds, *m.* ruler, 218.  
 fra-wairpan, *sv.* III, to cast away.

fra-wairpan, *sv.* III, to corrupt, 436.  
 fra-wardjan, *wv.* I, to destroy, spoil, corrupt, disfigure, 137 note, 152, 153, 320, 322, 412.  
 OE. wierdan, OHG. far-werten.  
 fra-waurhts, *sf.* evil-doing, sin, 199, 365. OE. for-wyrht.  
 fra-waurhts, *aj.* sinful; *subs.* sinner. OHG. fra-woraht.  
 fra-waurkjan, *wv.* I, to sin, 428. OE. for-wyrkan.  
 fra-weit, *sn.* vengeance, revenge, 365. OE. wite, OHG. wizzi, punishment.  
 fra-weitan, *sv.* I, to avenge. OHG. far-wizan.  
 fra-weitands, *m.* avenger, 218.  
 fra-wilwan, *sv.* III, to rob, take forcibly.  
 fra-wisan, *sv.* V, to spend, exhaust.  
 frei-hals, *sm.* freedom, 175, 179 note 2, 389. OE. frēols.  
 freis, *aj.* free, 153, 229, 427. OE. frēo, OHG. fri.  
 frijapwa (frijapwa), *sf.* love, 387.  
 frijōn, *wv.* II, to love, 325. OE. frēog(e)an.  
 frijōndi, *sf.* friend, 89, 194.  
 frijōnds, *m.* friend, 152, 217, 379. OE. frēond, OHG. friunt.  
 \*friks, *aj.* greedy. OHG. freh.  
 fri-sahts, *sf.* example.  
 frōdaba, *av.* wisely.  
 frōdei, *wf.* understanding, wisdom, 122, 137, 212.  
 frōps, *aj.* wise, 227. OE. frōd, OHG. fruot.  
 fruma, *aj.* the former, prior, first, 246, 253, 254, 430;  
 fruma sabbatō, the day before the Sabbath. OE. forma.  
 fruma-baur, *sm.* first-born, see § 175.

frumists, *aj.* first, foremost, best, chief (men), 246, 253, 345.  
 frums, *sm.* beginning.  
 fugls, *sm.* bird, fowl, 22, 159, 168, 180, 354. OE. fugol, OHG. fogal.  
 fula, *wv.* foal. OE. fola, OHG. folo.  
 fulgins, *aj.* hidden, 122, 137, 227, 294.  
 fulhsni, *sn.* the thing hidden, a secret, 354.  
 fulla-fahjan, *wv.* I, to satisfy, serve.  
 fulla-tōjis, *aj.* perfect, 229.  
 fulleips, *sf.* or fulleip, *sn.* fullness.  
 fulljan, *wv.* I, to fill, fulfil, 427. OE. fyllan, OHG. fullen.  
 fullnan, *wv.* IV, to become full, 283, 329, 330, 427.  
 fullō, *wf.* fullness, 211.  
 fulls, *aj.* full, 16, 56, 139, 158, 160, 227, 330, 390, 427, 430. OE. full, OHG. fol.  
 fūls, *aj.* foul, 45, 82. OE. OHG. fūl.  
 funisks, *aj.* fiery, 396.

ga-, *prefix*, 367, 413.  
 ga-aiginōn, *wv.* II, to take possession of, get an advantage of, 425. OE. āgnian, OHG. eiginen.  
 ga-aistan, *wv.* III, to reverence.  
 ga-aiwiskōn, *wv.* II, to ill-treat, make ashamed. Cp. OE. æwisc, disgrace.  
 ga-arman, *wv.* III, to have pity on, pity.  
 ga-bairan, *sv.* IV, to bring forth, compare.  
 ga-bairhteins, *sf.* appearance, manifestation.  
 ga-bairhtjan, *wv.* I, to declare, reveal, manifest.

ga-batnan, *ww.* IV, to profit, benefit, 331.  
 ga-bauan, *ww.* III, to dwell.  
 ga-baurjaba, *av.* gladly, willingly. Cp. OE. *ge-byrian*, OHG. *gi-burren*, to be fitting, proper.  
 ga-baurjōpus, *sm.* pleasure, 385.  
 ga-baurpi-waurda, *sn.* *pl.* genealogy, 389.  
 ga-baurps, *sf.* birth, birth-place, native country, generation, 199, 367; *māl gabaúr-páis*, birthday. OE. *ge-byrd*, OHG. *gi-burt*.  
 gabei, *wf.* riches, 122, 354.  
 gabigs (gabeigs), *aj.* rich.  
 ga-bindan, *sv.* III, to bind, 413.  
 ga-biugan, *sv.* II, to bend.  
 ga-bleipjan, *ww.* I, to pity. Cp. OE. *blīpe*, OHG. *blīde*, glad, cheerful.  
 ga-blindjan, *ww.* I, to blind.  
 ga-blindnan, *ww.* IV, to become blind, 331.  
 ga-bōtjan, *ww.* I, to make useful; *aftra gabōtjan*, to restore.  
 ga-brannjan, *ww.* I, to burn, 320. OE. *bærnan*, OHG. *brennen*.  
 ga-brikan, *sv.* IV, to break.  
 ga-bruka, *sf.* fragment, 367. OHG. *brocko*.  
 ga-bundi, *sf.* bond, 122.  
 ga-daban, *sv.* VI, to beseem, happen, befall, 310. Cp. OE. *ge-dafen*, fitting.  
 ga-dailjan, *ww.* I, to divide, 413.  
 ga-dars, *pret.-pres.* I dare, 335. OE. *dear(r)*, OHG. *gi-tar*.  
 ga-daubjan, *ww.* I, to make deaf, harden.  
 ga-daursan, *pret.-pres.* to dare, 71, 335. OE. *\*durran*, OHG. *gi-turran*.

ga-daubnan, *ww.* IV, to die, perish, 331.  
 ga-dēps, *sf.* deed, 43, 75, 97, 122, 132.  
 ga-dōfs, *aj.* becoming, fit, 367.  
 ga-dōmjan, *ww.* I, to judge, pronounce judgment, condemn.  
 ga-draban, *sv.* VI, to hew out, 310.  
 ga-dragan, *sv.* VI, to heap up, heap together, 310. OE. *dragan*, OHG. *tragan*, to draw.  
 ga-dragkjan, *ww.* I, to give to drink.  
 ga-draúhts, *sm.* soldier.  
 ga-driusan, *sv.* II, to fall, be cast.  
 ga-drōbnan, *ww.* IV, to become troubled, anxious.  
 ga-fāhan, *sv.* VII, to catch, take, seize, overtake, apprehend as a criminal, 74, 413.  
 ga-fāhs, *sm.* a catch, haul, 74.  
 ga-fastan, *ww.* III, to keep, support, hold fast.  
 ga-faurds, *sf.* chief council.  
 ga-fāurs, *aj.* well-behaved, 234.  
 ga-filh, *sn.* burial, 354, 367.  
 ga-filhan, *sv.* III, to hide, conceal, bury.  
 ga-fraifnan, *sv.* V, to find out, learn by inquiry, ask, seek.  
 ga-fráujinōn, *ww.* II, to exercise lordship.  
 ga-fulljan, *ww.* I, to fill, 413.  
 ga-fullnan, *ww.* IV, to become full, fill.  
 ga-gaggan, *sv.* VII, to collect, assemble, come to pass; also with *sik*.  
 ga-ga-máinjan, *ww.* I, to make common, to defile.  
 ga-geigan, *ww.* III, to gain, 328.  
 gaggan, *sv.* VII, to go, 74,

158, 313 note 1, 321 note 2;  
*pret.* iddja. OE. OHG. gan-  
 gan.  
 gags, *sm.* road, way. OE.  
 OHG. gang.  
 ga-grēfts, *sf.* order, decree.  
 ga-gudaba, *av.* godly.  
 ga-gudei, *wf.* piety, godliness,  
 212.  
 ga-gups (-guds), *af.* godly,  
 pious, 367, 391.  
 ga-haban, *wv.* III, to have,  
 hold, secure, possess, lay  
 hold on.  
 ga-haftjan sik, *wv.* I, to join  
 oneself to, join, 331.  
 ga-haftnan, *wv.* IV, to be  
 attached to. Cp. OE. hæft,  
 OHG. haft, bond, fetter.  
 ga-hāhjō, *av.* in order, con-  
 nectedly, 74.  
 ga-hailjan, *wv.* I, to heal.  
 ga-hailnan, *wv.* IV, to be-  
 come whole, be healed, 331.  
 ga-hait, *sn.* promise, 354. OE.  
 ge-hāt, OHG. ga-heiz.  
 ga-haitan, *sv.* VII, to call to-  
 gether, promise, 413.  
 ga-hausjan, *wv.* I, to hear.  
 ga-hnāiwjan, *wv.* I, to lower,  
 abase.  
 ga-hraïneins, *sf.* cleansing.  
 ga-hraínjan, *wv.* I, to cleanse,  
 make clean, 427.  
 ga-hugds, *sf.* thought, mind,  
 conscience, 199, 367. OE.  
 ge-hygd, OHG. gi-hugt.  
 ga-huljan, *wv.* I, to cover,  
 conceal.  
 ga-hvatjan, *wv.* I, to sharpen,  
 incite, entice, 138. OE.  
 hwettan, OHG. wezzen.  
 ga-lveitjan, *wv.* I, to whiten.  
 OE. hwītan, OHG. hwīzen.  
 ga-lvōtjan, *wv.* I, to threaten,  
 rebuke, strictly charge.  
 gaiainna, *wm.* Gehenna, hell.  
 Gr. γέεννα.

ga-iddja, see ga-gaggan.  
 gáidw, *sn.* want, lack, 189  
 note 2. OE. gād, gæd.  
 gairda, *sf.* girdle. Cp. OE.  
 gyrdel, OHG. gurtel.  
 \*gairdan, *sv.* III, see uf-  
 gairdan.  
 gairnjan, *wv.* I, to be fain or  
 willing, desire, wish, long for,  
 427. OE. giernan.  
 \*gairns, *af.* desirous, eager.  
 OE. georn, OHG. gern.  
 gáiru, *sn.* goad, sting, 205 note.  
 OE. gār.  
 \*gáisjan, *wv.* I, see us-gáis-  
 jan.  
 gáiteins, *af.* belonging to a  
 goat; *neut.* gáitein, young  
 goat, kid. OE. gæten, OHG.  
 geizīn.  
 gáits, *sm.* goat. OE. gāt,  
 OHG. geiz.  
 ga-juk, *sn.* pair, 367.  
 ga-juka, *wm.* companion, 208.  
 ga-jukō, *wf.* parable, compari-  
 son, 211.  
 ga-kannjan, *wv.* I, to make  
 known.  
 ga-kiusan, *sv.* II, to approve,  
 413.  
 ga-kunnan, *wv.* III, to recog-  
 nize, observe, consider, read,  
 328.  
 ga-kunps, *sf.* appearance, per-  
 suasion.  
 ga-kusts, *sf.* test, 199, 354,  
 367.  
 ga-lagjan, *wv.* I, to lay, lay  
 down, set, place, make.  
 ga-láisjan, *wv.* I, to teach.  
 ga-láista, *wm.* follower; ga-  
 láista wisan, to follow.  
 ga-láistjan, *wv.* I, to follow.  
 ga-lapōn, *wv.* II, to invite, call  
 together.  
 ga-láubeins, *sf.* faith, belief,  
 200.  
 ga-láubjan, *wv.* I, to believe,

122, 161, 200, 320, 413. OE. *ge-liefan*, OHG. *gi-louben*.  
*ga-laugnjan*, *vv.* I, to be hid, lie hid.  
*ga-lausjan*, *vv.* I, to loose, loosen.  
*ga-leikan*, *vv.* III, to please, take pleasure in, 436.  
*ga-leikō*, *av.* like, in the same manner, 344. OE. *ge-lice*, OHG. *gi-lihho*.  
*ga-leikōn*, *vv.* II, to liken, compare, resemble, be like, 325.  
*ga-leiks*, *aj.* like, similar, 227. OE. *ge-lic*, OHG. *gi-lih*.  
*ga-leipān*, *sv.* I, to go, travel, come, 300. OE. *līpan*, OHG. *līdan*.  
*ga-lēwjan*, *vv.* I, to give up, betray.  
*galga*, *wm.* cross, gallows, 208. OE. *gealga*, OHG. *galgo*.  
*ga-lisan sik*, *sv.* V, to gather together, meet together, assemble, 413.  
*ga-liug*, *sn.* lie; *galiug weitwōdjan*, to bear false witness.  
*ga-liugan*, *vv.* III, to marry.  
*ga-liuga-praūfētus*, *sm.* false prophet.  
*ga-liuga-weitwōps* (-wōds), *sm.* false witness.  
*ga-liuga-xristus*, *sm.* false Christ.  
*ga-liuhtjan*, *vv.* I, to bring to light, illumine.  
*ga-lūkan*, *sv.* II, to shut, lock, 82, 102, 280, 302 and note. OE. *lūcan*, OHG. *lūhhan*.  
*ga-luknan*, *vv.* IV, to be shut up.  
*ga-māindūps*, *sf.* community, 382.  
*ga-māinjan*, *vv.* I, to make common, defile.  
*ga-māins*, *aj.* common, un-

clean, 234. OE. *ge-mæne*, OHG. *gi-meini*.  
*ga-māips* (-māids), *aj.* weak, feeble, bruised. OE. *ge-mædd*, OHG. *gi-meit*, mad.  
*ga-malwjan*, *vv.* I, to bruise.  
*ga-man*, *sn.* fellow-man, companion, partner, 367.  
*ga-manwjan*, *vv.* I, to prepare, make ready.  
*ga-marzjan*, *vv.* I, to offend.  
*ga-matjan*, *vv.* I, to eat.  
*ga-māudeins*, *sf.* remembrance.  
*ga-māudjan*, *vv.* I, to remember, remind.  
*ga-maūrgjan*, *vv.* I, to curtail, cut short.  
*ga-mēljan*, *vv.* I, to write, enroll; *ḡata gamēlidō*, writing, scripture.  
*ga-minpi*, *sn.* remembrance.  
*ga-mōt*, *pret.-pres.* I find room, 338. OE. *mōt*, OHG. *muoz*, I may.  
*\*ga-mōtan*, *pret.-pres.* to find room, to have room, 338.  
*ga-mōtjan*, *vv.* I, to meet, 320. OE. *ge-mētan*.  
*ga-munan*, *pret.-pres.* to be-think, remember.  
*ga-munds*, *sf.* remembrance, 54, 199, 354, 367. OE. *ge-mynd*, OHG. *gi-munt*.  
*ga-nah*, *pret.-pres.* it suffices, 336. Cp. OE. *be-neah*.  
*ga-naitjan*, *vv.* I, to treat shamefully. OE. *nāetan*, OHG. *neizen*.  
*ga-nasjan*, *vv.* I, to save, 413.  
*ga-niman*, *sv.* IV, to take to oneself, take with one, conceive.  
*ga-nipnan*, *vv.* IV, to mourn, be sorrowful. Cp. OE. *ge-nīpan*, to grow dark.  
*ga-nisan*, *sv.* V, to be saved, become whole, recover, 137 note, 174, 175 note, 308, 322.

OE. *ge-nesan*, OHG. *gi-nesan*.

*ga-nists*, *sf.* salvation, health, 199, 354. OHG. *gi-nist*.

*ga-nipjis*, *sm.* kinsman.

*ga-niutan*, *sv.* II, to catch with nets, catch.

*ga-nōhs*, *aj.* enough, sufficient, numerous, 430. OE. *ge-nōh*, OHG. *gi-nuog*.

*ga-qiman*, *sv.* IV, to assemble, come together, 34, 436.

*ga-qiss*, *sf.* consent, 226 note, 354.

*ga-qiss*, *aj.* consenting, 226 note.

*ga-qiujan*, *ww.* I, to give life to, 319.

*ga-qiunan*, *ww.* IV, to be made alive, 331.

*ga-qumps*, *sf.* assembly, synagogue, 87, 122, 199, 354, 367.

*ga-raihtei*, *wf.* righteousness, 212.

*ga-raihtei*, *sf.* righteousness.

*ga-raihts*, *aj.* righteous, just.

*ga-raips* (*-raids*), *aj.* due, fixed, appointed. OE. *ge-ræde*, OHG. *bi-reiti*, ready.

*ga-rapjan*, *sv.* VI, to count, 310. Cp. OHG. *redōn*, to speak.

*ga-razna*, *wm.* neighbour.

*ga-raznō*, *wf.* female neighbour.

*garda*, *wm.* yard, fold, 208. OHG. *garto*, garden.

*garda-waldands*, *m.* ruler or master of the house, 389.

*gards*, *sm.* house, household, court, 173, 197. OE. *geard*, OHG. *gart*.

*ga-rēdan*, *sv.* VII, to reflect upon, 75, 314. OE. *rædan*, OHG. *rātan*, to advise.

*ga-rinnan*, *sv.* III, to run, hasten together, come together, 413, 436.

*ga-rūni*, *sm.* consultation, counsel, 187. OE. *ge-rýne*, OHG. *gi-rūni*, a secret.

*ga-runs*, *sf.* market-place, street, 199.

*ga-sahts*, *sf.* reproof.

*ga-saivan*, *sv.* V, to see, behold, perceive.

*ga-sakan*, *sv.* VI, to rebuke, reprove.

*ga-salbōn*, *ww.* II, to anoint.

*ga-satjan*, *ww.* I, to set, lay, place, add, appoint, restore;

*gasatjan namō*, to surname.

*ga-sigqan*, *sv.* III, to sink.

*ga-sinþja* (*-sinþa*), *wm.* companion, 208. OE. *ge-sip*, OHG. *gi-sind*.

*ga-sitan*, *sv.* V, to sit, sit down.

*ga-skafsts*, *sf.* creation, creature, 34, 138, 199, 354, 367.

OE. *ge-sceaft*, OHG. *gi-skafft*.

*ga-skaidnan*, *ww.* IV, to become parted, 331.

*ga-skapjan*, *sv.* VI, to create, make, 310. OE. *scieppan*, OHG. *skephen*.

*ga-skapjan*, *ww.* I, to injure.

*ga-skeirjan*, *ww.* I, to make clear, interpret.

*ga-skōhi*, *sm.* pair of shoes.

*ga-skōhs*, *aj.* shod.

*ga-slawan*, *ww.* III, to be still, be silent.

*ga-sleipjan*, *ww.* I, to slight, injure; *gasleipjan sik*, to be injured in, suffer loss of.

*ga-smeitan*, *sv.* I, to smear, 300. OE. *be-smitan*, OHG. *bi-smīzan*.

*ga-sōþjan*, *ww.* I, to fill, satisfy, 122.

*ga-stagqjan*, *ww.* I, to dash against.

*ga-staldan*, *sv.* VII, to possess, 312 note, 313. OE. *stealdan*.

ga-standan, *sv.* VII, to stand fast, stand still, remain, be restored.  
 ga-staurknan, *wv.* IV, to become dry, dry up, pine away. OHG. gi-storchanēn, to become rigid or hard.  
 ga-straujan, *wv.* I, to strew, furnish.  
 gasts, *sm.* guest, 6, 39, 65, 87 note 1, 88 and note, 91, 107, 110, 117, 128, 133, 134, 153, 167, 175, 196. OE. giest, OHG. gast.  
 ga-supōn, *wv.* II, to season.  
 ga-swēran, *wv.* III, to glorify, make known.  
 ga-swi-kunþjan, *wv.* I, to make known, proclaim.  
 ga-swiltan, *sv.* III, to die.  
 ga-swōgjan, *wv.* I, to sigh. OE. swēgan, to resound.  
 ga-tafran, *wv.* IV, to tear to pieces, destroy, break, 122, 306, 413. OE. teran, OHG. zeran.  
 ga-tamjan, *wv.* I, to tame, 318. OE. temian.  
 ga-taujan, *wv.* I, to do, make, perform.  
 ga-taura, *wm.* tear, rent, 122, 208, 354.  
 ga-taurþs, *sf.* destruction, 199.  
 ga-teihan, *sv.* I, to tell, relate, proclaim, make known, show, 18, 48, 69, 300. OE. tīon, tēon, OHG. zīhan, to accuse.  
 ga-tēmiba, *av.* fitly, 344. Cp. OHG. ga-zāmo.  
 ga-tilaba, *av.* conveniently.  
 ga-tilōn, *wv.* II, to attain, obtain. OE. tilian, OHG. zilōn.  
 ga-tils, *aj.* fit, convenient. OE. til.  
 ga-timan, *sv.* IV, to suit, 306. OHG. zeman.  
 ga-timrjan (-timbrjan), *wv.* I, to build.

ga-timrjō, *wf.* building, 211.  
 ga-tinhan, *sv.* II, to draw, lead, bring, take.  
 ga-trauan, *wv.* III, to trust, entrust, be persuaded.  
 gatwō, *wf.* street, 211. OHG. gazza.  
 ga-pahan, *wv.* III, to be silent.  
 ga-pairsan, *sv.* III, to wither, 304.  
 ga-parban, *wv.* III, to suffer want, abstain from, 427. OE. pearfian, OHG. darbēn.  
 ga-paursnan, *wv.* IV, to become dry, dry up, wither away, 331.  
 ga-piupþjan, *wv.* I, to bless.  
 ga-pláihan, *sv.* VII, to cherish, console, comfort, take in the arms, caress, 313 note 2. OHG. flēhōn.  
 ga-pliuhan, *sv.* II, to flee.  
 ga-prafsteins, *sf.* comfort.  
 ga-prask, *sn.* threshing-floor.  
 ga-pulan, *wv.* III, to suffer, endure.  
 gáuja, *wm.* countryman; used in *pl.* land, region.  
 gáumjan, *wv.* I, to perceive, see, behold, observe, 84, 320, 428. OE. gieman, OHG. goumen.  
 gáunōn, *wv.* II, to lament, 325.  
 gáunōþus, *sm.* mourning, lamentation, 385.  
 gáuripa, *sf.* sorrow, 384.  
 gáurs, *aj.* sad, troubled, mournful, sorrowful, 227.  
 ga-wadjōn, *wv.* II, to pledge, betroth. OE. weddian, MHG. wetten.  
 ga-wagjan, *wv.* I, to stir, shake.  
 ga-wairpan, *sv.* III, to cast, cast down, throw down.  
 ga-wairpeigs, *aj.* at peace, peaceably disposed.  
 ga-wairpi, *sn.* peace, 183, 187.



ga-waknan, *vv.* IV, to awake, 331. OE. *ge-wæcnan*.  
 ga-waldan, *sv.* VII, to rule, bear rule.  
 ga-waljan, *vv.* I, to choose, choose out.  
 ga-wandjan, *vv.* I, to turn round, bring back; *with refl. pr.* to be converted, turn round, return, 413.  
 ga-wargjan, *vv.* I, to condemn. OE. *wiergan*, OHG. *fur-wergen*, to curse.  
 ga-wasjan sik, *vv.* I, to clothe.  
 ga-waurki, *sn.* deed.  
 ga-waurkjan, *vv.* I, to make, prepare, appoint.  
 ga-waurstwa, *wm.* fellow-worker, 208, 367.  
 ga-weihan, *vv.* III, to sanctify.  
 ga-weisōn, *vv.* II, to visit, 427. OHG. *wisōn*.  
 gawi, *sn.* region, district, land, neighbourhood, 187. OHG. *gewi*, *gouwi*.  
 ga-widan, *sv.* V, to bind, join together, 308. OHG. *wetan*.  
 ga-wigan, *sv.* V, to shake down, 133, 308. OE. OHG. *wegan*.  
 ga-wiljis, *aj.* willing, 229.  
 ga-wrisqan, *sv.* III, to bear fruit, 304.  
 gazds, *sm.* sting, 173. OHG. *gart*.  
 \*geisnan, *vv.* IV, see *us-geisnan*.  
 giba, *sf.* gift, 4, 87, 89 and note, 90, 111, 114, 119, 120, 175, 191, 192, 354. OE. *giefu*, OHG. *geba*.  
 giban, *sv.* V, to give, 16, 17, 65, 91, 93, 122, 124, 138, 161, 167, 286 notes 2, 3, 307. OE. *giefan*, OHG. *geban*.  
 gibands, *m.* giver, 218.  
 gibla, *wm.* gable, pinnacle. OHG. *gibil*.

\*gifts, *sf.* see *fra-gifts*.  
 \*gildan, *sv.* III, see *us-gildan*.  
 gilstr, *sm.* tribute. OHG. *gelstar*.  
 gilstra-mēleins, *sf.* taxation, taxing.  
 gilpa, *sf.* sickle.  
 gistra-dagis, *av.* to-morrow, 34, 347, 427. OE. *giestran-dæge*, OHG. *gesteron*, yesterday.  
 \*gitan, *sv.* V, see *bi-gitan*.  
 giutan, *sv.* V, to pour, 302. OE. *gēotan*, OHG. *giozan*.  
 glaggwō, *av.* accurately, 89, 151, 344. Cp. OE. *glēaw*, OHG. *glau*, wise, skilful.  
 glaggwuba (glaggwaba), *av.* exactly, diligently, 151.  
 glitmunjan, *vv.* I, to shine, glitter, 316, 320.  
 göda-kunds, *aj.* of noble birth, 397.  
 gödei, *wf.* goodness, virtue, 383.  
 göljan, *vv.* I, to greet, salute, 320.  
 göps (gōds), *aj.* good, 17, 167, 173, 226 note, 227, 245, 428. OE. *gōd*, OHG. *guot*.  
 graba, *sf.* ditch, 192.  
 graban, *sv.* VI, to dig, 122, 161, 286 note 3, 309. OE. *grafan*, OHG. *graban*.  
 gras, *sn.* grass, blade of grass, 26, 182. OE. *græs*, OHG. *gras*.  
 grēdags, *aj.* greedy, hungry, 227, 392. OE. *grædig*, OHG. *grātag*.  
 grēdōn, *vv.* II, to be greedy or hungry, 426.  
 greipan, *sv.* I, to seize, lay hold of, take (prisoner), 300. OE. *gripan*, OHG. *grifan*.  
 grētan, *sv.* VII, to weep, lament, 167, 314. O.Icel. *grāta*.  
 grēts, *sm.* weeping.

grōba, *sf.* den, hole, cave, 122.

OHG. gruoba.

\*grundus, *sm.* ground. OE. grund, OHG. grunt.

grundu-waddjus, *sm.* and *sf.* foundation, 392.

guda-faurhts, *aj.* devout, god-fearing.

guda-lāus, *aj.* godless, 397.

gud-hūs, *sm.* temple, 8, 26, 82, 174, 389. OE. OHG. hūs, house.

gudisks, *aj.* divine, 396.

gudja, *wm.* priest, 208, 354, 381, 425.

gudjinassus, *sm.* office of a priest, ministration, 381.

gudjinōn, *wv.* II, to be a priest, 381, 425.

gulþ, *sm.* gold, 353. OE. OHG. gold.

gulþeins, *aj.* golden, 227, 395.

guma, *wm.* man, 33, 88, 133, 134, 158, 167, 208. OE. guma, OHG. gomo.

guma-kunds, *aj.* male, of the male sex, 397.

gumeins, *aj.* manlike, male, 395.

gunds, *sm.* or *sf.* cancer, canker. OE. gund, OHG. gunt, pus.

\*gutnan, *wv.* IV, see us-gutnan.

guþ, *sm.* God, 70; neut. pl. guda, heathen gods. See note to Mark ii. 7. OE. god, OHG. got.

guþ-blōstreis, *sm.* worshipper of God, 138, 389.

haban, *wv.* III, to have, possess, hold, take, esteem, count, consider, keep, observe, be able to do, 14, 76, 90, 112, 161, 164, 283, 326, 327, 432; ubil and ubilaba

haban, to be ill; wairs haban, to be worse; gafā-

hana haban, to hold captive; þōei habaidēdun ina gada-

ban, what things should happen unto him; aftumist

haban, to lie at the point of death; fairra haban sik, to

be far from; habaiþ wisan at, to be held, be ready for.

OE. habban, OHG. habēn.

hafjan, *sv.* VI, to raise, lift, bear up, carry, 128, 134, 137,

164, 310. OE. hebban, OHG. heffen.

haftjan, *wv.* I, to join, cleave to. OE. hæftan, OHG. heft-

en.

\*hafts, *sf.*, see anda-hafts. Cp. OHG. haft, captivity.

hāhan, *sv.* VII, to hang, 74, 96, 142, 313. OE. hōn, OHG. hāhan.

haidus, *sm.* manner, way. OE. hād, OHG. heit.

haifstjan, *wv.* I, to strive, fight.

haifsts, *sf.* fight, strife. Cp. OE. hæst, violence.

háihs, *aj.* half-blind, with one eye. Cp. Lat. caecus, blind.

hailjan, *wv.* I, to heal, 320, 322, 400, 427. OE. hēlan, OHG. heilen.

\*hailnan, *wv.* IV, see ga-hailnan.

hails, *aj.* whole, sound, safe, 22, 83, 227, 322, 390. OE.

hāl, OHG. heil.

haimōpli, *sn.* homestead, lands. OHG. heimōdīl.

haims, *sf.* village, town, country place, 199 note. OE. hām, OHG. heim.

hairda, *sf.* herd, flock, 192. OE. heord, OHG. herta.

hairdeis, *sm.* shepherd, 88, 110, 115, 152, 153, 154, 157, 184,

185. OE. *hierde*, OHG. *hirti*.  
*-hairtei*, *wf.*, a deriv. of *hairtō*.  
*hairtō*, *wm.* heart, 7, 18, 27, 67, 87, 89, 114, 119, 128, 129, 164, 170, 206, 213. OE. *heorte*, OHG. *herza*.  
*hairus*, *sm.* sword, 203. OE. *heoru*.  
*-hāit*, *sn.* a naming, commanding; a deriv. of *hāitan*.  
*hāitan*, *sv.* VII, to call, name, order, command, invite, 10, 27, 33, 83, 103, 138, 282, 286 and note 3, 311, 312, 313, 426. OE. *hātan*, OHG. *heizan*.  
*hāiti*, *sf.* order, command, 194.  
*hāipi*, *sf.* field, heath, 194. OE. *hæp*, OHG. *heida*.  
*hāipiwisks*, *aj.* wild, 396.  
*hāipnō*, *wf.* a heathen woman. Cp. OE. *hæpen*, OHG. *heid-an*, *aj.* heathen.  
*hakuls*, *sm.* cloak. OE. *hacele*, OHG. *hahhul*.  
*halbs*, *aj.* half, 430. OE. *healf*, OHG. *halp*.  
*haldan*, *sv.* VII, to hold, take care of, tend, feed, 22, 158, 173, 313. OE. *healdan*, OHG. *haltan*.  
*haldis*, *av.* rather, more, 265 note, 345; *nipē haldis*, not the more so, by no means. OHG. *halt*.  
*halja*, *sf.* hell, 192. OE. *hell*, OHG. *hella*.  
*hals*, *sm.* neck, 174. OE. *heals*, OHG. *hals*.  
*hals-aggā* (for the probably corrupt *bals-aggā* of the manuscript), *wm.* neck, 389.  
*halts*, *aj.* halt, lame, 227. OE. *healt*, OHG. *halz*.  
*hamfs*, *aj.* one-handed, maimed. OHG. *hamf*.  
*hana*, *wm.* cock, 87, 106, 107,

114, 117, 128, 206, 207. OE. *hana*, OHG. *hano*.  
*handugei*, *wf.* cleverness, wisdom, 383.  
*handugs*, *aj.* clever, wise, 227.  
*handus*, *sf.* hand, 172, 200. OE. *hand*, OHG. *hant*.  
*handu-waurhts*, *aj.* wrought by hand, 397.  
*hansa*, *sf.* multitude, company, band of men. OE. *hōs*, OHG. *hansa*.  
*harduba*, *av.* hardly, severely, grievously.  
*hardu-hairtei*, *wf.* hardness of heart, hard-heartedness, 389.  
*hardus*, *aj.* hard, 107, 235, 243, 390. OE. *heard*, OHG. *hart*.  
*harjis*, *sm.* army, host, 107, 115, 152, 154, 155, 158, 184, 185. OE. *here*, OHG. *heri*.  
*hatan*, *wm.* III, to hate, 328 and note 3. OE. *hatian*, OHG. *hazzēn*.  
*hatis*, *sn.* hatred, wrath. OE. *hete*, OHG. *haz*.  
*hatizōn*, *wm.* II, to be angry, 325.  
*hatjan*, *wm.* I, to hate, 328 note 3. OHG. *hezzēn*.  
*haubip*, *sn.* head, 11, 84, 173, 181, 182. OE. *heafod*, OHG. *houbit*.  
*hauhāba*, *av.* highly, 344.  
*hauheins*, *sf.* praise.  
*hauh-hairtei*, *wf.* pride, 212.  
*hauh-hairts*, *aj.* proud-hearted, 398. OE. *heah-heort*.  
*hauhis*, *av.* higher, 345.  
*hauhisti*, *sn.* the highest, height, highest point, highest heaven.  
*hauhjan*, *wm.* I, to glorify, make high, praise, exalt, magnify. OHG. *hōhen*.  
*hauhs*, *aj.* high, 244. OE. *heah*, OHG. *hōh*.  
*hauh-pūhts*, *aj.* having high thoughts, proud, 321 note 1.

haúrd, *sf.* door, 199.  
 haúrn, *sn.* horn, skin, husk, 11,  
 87 note, 182, 353. OE. OHG.  
 horn.  
 haúrnja, *wm.* horn-blower,  
 208.  
 haúrnjan, *vv.* I, to blow a  
 horn, trumpet.  
 háuseins, *sf.* word, preaching,  
 report (*lit.* = hearing), sense  
 of hearing.  
 háusjan, *vv.* I, to hear, per-  
 ceive, listen to, 320. OE.  
 hīeran, OHG. hören.  
 háusjōn, *vv.* II, to hear.  
 hawi, *sn.* grass, hay, 149, 187.  
 OE. hieg, OHG. hewi,  
 houwi.  
 hazjan, *vv.* I, to praise, 30,  
 137 note, 154, 175, 318. OE.  
 herian.  
 heitō, *wf.* fever.  
 heiwa-fráuja, *wm.* master of a  
 house. OE. hīwa, member  
 of a family, OHG. hīwo, hus-  
 band.  
 hēr, *av.* here, hither, 77, 97,  
 348. OE. OHG. hēr.  
 hēpjō, *wf.* chamber, room, 211.  
 hidrē, *av.* hither, 5, 117, 348.  
 OE. hider.  
 hilms, *sm.* helmet, 66. OE.  
 OHG. helm.  
 hilpan, *sv.* III, to help, 23, 66,  
 70, 93, 95, 124, 160, 280,  
 303, 427. OE. helpān, OHG.  
 helfan.  
 himina-kunds, *aj.* heavenly,  
 397.  
 himins, *sm.* heaven, 180.  
 hindana, *prep. c. gen.* behind,  
 on that side of, beyond,  
 348, 427. OE. hindan, OHG.  
 hintana.  
 hindar, *prep. c. acc. and dat.*  
 behind, over, beyond, among,  
 350. OE. hinder, OHG.  
 hintar.

hindar-leipan, *sv.* I, to go be-  
 hind, 414.  
 hindar-weis, *aj.* deceitful, 368.  
 hindar-weisei, *wf.* deceitful-  
 ness, 368.  
 hindumists, *aj.* hindmost, outer  
 most, 246.  
 \*hinpan, *sv.* III, see fra-  
 hinpan.  
 hiri (*old imperative used as an  
 interjection*), come here!; *dual*  
 hirjats, come here, ye two!;  
*pl.* hirjib, come ye here!  
 69 note. See note to Mark  
 xii. 7.  
 \*his, *dem. pr.*, preserved in  
 the adverbial phrases himma  
 daga, on this day, to-day, 267,  
 347; und hina dag, to this  
 day; und hita, und hita nu,  
 till now, hitherto; fram  
 himma, from henceforth.  
 hiufan, *sv.* II, to mourn, weep,  
 complain, 302. OE. hēofan,  
 OHG. hiufan.  
 hihuma, *wm.* crowd, multi-  
 tude, heap, 208, 429.  
 hiwi, *sn.* appearance. OE.  
 hiew, hīw.  
 hlahjan, *sv.* VI, to laugh, 310.  
 OE. hliehhan, OHG. hlah-  
 hen.  
 hlāifs, *sm.* loaf, bread, 10, 18,  
 161, 164, 179, 180. OE. hlāf,  
 OHG. hleib.  
 hlāins, *sm.* hill.  
 hlāiw, *sn.* grave, tomb, 149.  
 OE. hlāw, OHG. hlēo.  
 hlāiwasna, *sf.* (*only found in  
 plural*), tomb.  
 \*hlapan, *sv.* VI, to load, lade.  
 OE. hladan, OHG. (h)ladan.  
 \*hlāupan, *sv.* VII, to leap, 84,  
 313 note 5. OE. hlēapan,  
 OHG. hlouffan.  
 hlāuts, *sm.* lot. OHG. hlōz.  
 hleiduma, *aj.* left; *as subst. fem.*  
 the left hand or side, 246.

- hlifan, *sv.* V, to steal, 88, 128, 160, 308.  
 hliftus, *sm.* thief, 128, 164, 203, 354.  
 hlįjans, *acc. pl.*; *nom.* ? hleis, *sm.* or ? hįja, *wm.* tent, tabernacle.  
 hlįuma, *wm.* hearing, 208.  
 hlütrei, *wf.* purity, 212.  
 hlütrs, *aj.* pure, 227. OE. hlüt(t)or, OHG. hlüt(t)ar.  
 hnáiwan, *wv.* I, to abase, lower, 149, 320. Cp. OE. hnægan, OHG. hneigen.  
 hnáiws, *aj.* low, humble, 149.  
 hnasqus, *aj.* soft, tender, 236. OE. hnesce.  
 hneiwan, *sv.* I, to bend downwards, decline, bow, 300. OE. OHG. hnigan.  
 \*hniupan, *sv.* II, see dishniupan.  
 hōlōn, *wv.* II, to treat with violence, deceive, injure, 325. OE. hōlian.  
 hōrinassus, *sm.* whoredom, adultery, 381.  
 hōrinōn, *wv.* II, to commit adultery, 425.  
 hōrinōndei, *pres. part. fem.* adulteress.  
 hōrs, *sm.* adulterer. OE. hōre, *wf.*  
 hraineins, *sf.* purification.  
 hrainjan, *wv.* I, to make clean, cleanse, 320, 400. OHG. hreinen.  
 hrains, *aj.* clean, pure, 88, 164, 233. OHG. hreini.  
 hráiwa-dübō, *wf.* turtle-dove. OE. hrāw, hræw, OHG. hrēo, corpse, carrion; OE. dūfe, OHG. tūba, dove.  
 \*hrisjan, *wv.* I, see us-hrisjan.  
 hrōpjan, *wv.* I, to call, cry out. OE. hrōpan, *sv.* OHG. hruoffen.  
 hrōt, *sm.* roof. O. Icel. hrōt.  
 hrōpeigs, *aj.* victorious, triumphant, 394. OE. hrēpig.  
 hrugga, *sf.* staff. OE. hrung.  
 hrukjan, *wv.* to crow.  
 huggrjan, *wv.* I, to hunger, 95, 137, 166, 320, 426. OE. hyngnan, OHG. hungaren.  
 hugjan, *wv.* I, to think, consider, 72. OE. hycgan, OHG. huggen.  
 hūhrus, *sm.* hunger, 82, 137, 203.  
 huljan, *wv.* I, to hide, conceal, cover, disguise, 318. OHG. hullen.  
 hulps, *aj.* gracious, 227, 428. OE. OHG. hold.  
 hun, *particle*, 278 note 1.  
 hund, *sn.* hundred, 53, 134, 136, 139, 143, 164, 172, 247. OE. hund, OHG. hunt.  
 hunda-faps, *sm.* centurion, 389.  
 hunds, *sm.* dog, hound, 40, 72, 128, 143, 180. OE. hund, OHG. hunt.  
 hunsl, *sn.* sacrifice, 159. OE. hūsl, Eucharist.  
 hunsla-staps, *sm.* altar, 389.  
 hunsljan, *wv.* I, to sacrifice.  
 hups, *sm.* hip, loins, 197. OE. hype, OHG. huf.  
 \*hūs, *sn.*, see gud-hūs.  
 huzd, *sn.* treasure, 15, 30, 70, 141, 173, 175, 182. OE. hord, OHG. hort.  
 huzdjan, *wv.* I, to collect treasures, store up, hoard up.  
 hvadrē, *av.* whither, 117, 348.  
 hvairban, *sv.* III, to walk, 165, 304. OE. hweorfan, OHG. hwerban.  
 \*hvairbs, *aj.*, see hvēila-hvairbs, and cp. hvairban.  
 hvairnei, *wf.* skull.  
 hváiteis, *sm.* corn, wheat, 185. OE. hwæte, OHG. hweizi.  
 hváiwa, *aj.* and *av.* how, in what way, 351. OHG. hwē.

hvan, *av.*, *interrog.* when, whenever; *before ajs.* and *avs.*, how; *before comparatives*, how much; *with other particles*, at any time, 347; hvan lagg mēl, for how long a time; nibái hvan, lest at any time; hvan filu, how much. Cp. OE. hwonne, OHG. hwanne.

hvan-hun, *av.* ever, at any time; only used with *neg.*, as ni hvan-hun, never.

\*hwapjan, *vv.* I, see af-hwapjan.

\*hwapnan, *vv.* IV, see af-hwapnan.

hvar, *av.* where, 348. Cp. OE. hwær, OHG. hwār.

hvarbōn, *vv.* II, to go about, pass by, wander, walk, 325. OE. hwearfian, OHG. hwarbōn.

hvarjis, *pr.* who, which (out of many), 274, 275, 427.

hvarjiz-uh, *indef. pr.* each, every, 255, 275.

hvas, *interrog. pr.* who, what, 39, 87, 88 and note, 89, 114, 128, 134, 165, 175 note 2, 273, 275; *indef. pr.* anyone, 279, 427. OE. hwā.

hvas-hun, *indef. pr.* with the *neg. particle* ni, no one, 278.

\*hvass, *aj.* sharp. O.lcel. hvass, OHG. (h)was, cp. ga-hvatjan.

hvasaba, *av.* sharply, 138, 344. hvassei, *wf.* sharpness, severity, 138. Cp. OE. hwæss, OHG. hwas, sharp.

\*hvatjan, *vv.* I, see ga-hvatjan.

hwap, *av.* whither, 348.

hwapar, *pr.* which of two, whether, 106, 165, 274. OE. hwæper.

hwapar-uh, *indef. pr.* each of two, 275.

hwapjan, *vv.* I, to foam, 130.

hwaprō, *av.* whence, 89, 119, 348.

hraz-uh, *indef. pr.* each, every, 89, 109, 114, 175 note 2, 275, 427; twans hrazuh, two and two, 273 note 2.

hraz-uh saei, *indef. pr.* whosoever, 276.

hvē, *av.* with what, wherewith, how, 273 note 1; hvē galeiks? like unto what? hvē galeikōn? to liken unto what? OE. hwȳ, hwī.

hreila, *sf.* time, season, hour, 19, 78, 165, 192, 353. OE. hwil, OHG. hwila.

hreila-hvairōs, *aj.* inconstant, transient, enduring only for a while, 397.

\*hreitjan, *vv.* I, see ga-hreitjan.

hreibs, *aj.* white, 140, 165. OE. hwit, OHG. hwiz.

hvē-láups, *pr.* what sort of, 274.

hvi-leiks, *pr.* what sort of, 274.

hwōpan, *sv.* VII, to boast, 19, 165 and note, 311, 313. OE. hwōpan, to threaten.

hwōtjan, *vv.* I, to threaten, rebuke, charge.

ibái, *interrogative particle*, like Gr. μή, Lat. num; ibái, iba, *aj.* lest, that...not, 349, 351. Cp. OHG. ibu.

ibna-leiks, *aj.* equal, 398. OE. efen-lic, OHG. eban-lih.

ibnassus, *sm.* evenness, 203, 381.

ibns, *aj.* even, 14, 22, 159, 161, 227, 390. OE. efen, efn, OHG. eban.

iddja, *pret.* I went, 2 note 1, 15, 156, 313 note, 321.

idreiga, *sf.* repentance.

idreigōn, *vv.* II, to repent, 325.

id-weit, *sn.* reproach, 369.  
 OE. ed-wit, OHG. ita-wiz.  
 id-weitjan, *vv.* I, to reprove,  
 blame, revile, reproach, 428.  
 iftuma, *aj.* next, the one after,  
 the following, 246.  
 iggar, *poss. pr.* of you two,  
 263.  
 ik, *pers. pr.* I, 6, 21, 88, 129,  
 162, 260, 261. OE. ic, OHG.  
 ih.  
 im, *def. v.* I am, 342.  
 in, *prep. c. acc.* in, into, to-  
 wards; *c. gen.* on account of;  
*c. dat.* in, into, among, by,  
 350. OE. OHG. in.  
 -in- (-ein-), *suffix*, 383.  
 in-ahei, *wf.* soberness, so-  
 briety, 370.  
 in-ahs, *aj.* wise, sober, 370.  
 -inassu-, *suffix*, 381.  
 in-brannjan, *vv.* I, to put in  
 the fire, burn, 415.  
 in-drōbnan, *vv.* IV, to become  
 sad.  
 in-feinan, *vv.* IV, to be moved  
 with compassion, have com-  
 passion on, pity, 331.  
 in-gardja, *w. aj. used as subst.*  
 one of the same household,  
 370.  
 inilō, *wf.* excuse, pretence,  
 370.  
 in-kilpō, *w. aj.* with child.  
 in-kunja, *wm.* one of the same  
 country, countryman, 370.  
 in-máideins, *sf.* change, ex-  
 change, 370.  
 in-máidjan, *vv.* I, to change,  
 exchange, transfigure.  
 inn, *av.* in, within; inn  
 atgaggan, to enter, enter  
 into, go into; inn gaggan, to  
 go in, enter.  
 inna, *av.* within, 348.  
 inna-kunds, *aj.* of the same  
 household, 371.  
 innana, *av.* within; *prep. c. gen.*

within, inside, 348, 427. OE.  
 innan, OHG. innana.  
 innaprō, *av.* within, 348.  
 innuma, *aj.* the inner, inner-  
 most, inmost, 246.  
 -inōn, *suffix*, 425.  
 in-saian, *sv.* VII, to sow in,  
 415.  
 in-sailvan, *sv.* V, to look at,  
 look upon, look round, be-  
 hold, regard, 415.  
 in-sailjan, *vv.* I, to bind with  
 ropes, let down with cords.  
 OE. sēlan.  
 in-sandjan, *vv.* I, to send,  
 send forth, 415.  
 in-standan, *sv.* VI, to persist.  
 in-swinþjan, *vv.* I, to grow  
 strong; inswinþjan sik, to  
 be strong.  
 in-tandjan, *vv.* I, to burn up.  
 inuh, inu, *prep. c. acc.* without,  
 except, 350.  
 in-wagjan, *vv.* I, to stir up.  
 in-weitan, *sv.* I, to worship,  
 reverence, salute, 300.  
 in-widan, *sv.* V, to reject,  
 frustrate, deny, refuse.  
 in-winds, *aj.* turned aside,  
 perverse, unjust, unrighteous,  
 370.  
 in-wisan, *sv.* V, to be present,  
 be near at hand.  
 is, *pers. pr.* he, 88 note, 114,  
 120, 175 note 2, 260, 261, 263.  
 is, *def. v.* thou art, 342.  
 -iska-, *suffix*, 396.  
 itan, *sv.* V, to eat, 6, 43, 66,  
 129, 138, 170, 280, 308 and  
 note. OE. etan, OHG.  
 ezgan.  
 ip, *cj.* but, however, if, 351.  
 -ipa, *suffix*, 384.  
 iudaiwisks, *aj.* Jewish, 396.  
 iumjō, *wf.* multitude.  
 iup, *av.* upwards; iupa, above,  
 9, 348; iupana, iupaprō, from  
 above, 348.

iz-ei, iz-ē, *rel. pr. masc. who*, which, 5, 175 note 2, 271 note 3.

izwar, *poss. pr. your*, 263.

ja, jái, *av. yea, yes, verily*, 349. OHG. jā.

jabái, *ej. if, even if, although*, 351; jabái . . . aippáu, either . . . or.

jah, *ej. and, also, even*, 18, 164, 351; jah . . . jah, both . . . and, 351; ni patáinei . . . ak jah, not only . . . but also; nih . . . ak jah, not only . . . but also. OHG. ja.

jáinar, *av. yonder, there, in that place*, 348.

jáind, jáindre, *av. thither*, 348.

jáins, *dem. pr. that, yon*, 268, 430.

jáinbrō, *av. thence*, 348.

jap-pē, *ej. and if*, 265 note 1; pappē . . . jappē, whether . . . or, 351.

ja-u, *interrogative particle, whether; in indirect questions, if so, so then*, 349.

jēr, *sn. year*, 5, 20, 152, 182. OE. gēar, OHG. jār.

jiukan, *vv. III, to contend*, 328.

ju, *av. already, now*, 347. OHG. jū, giū.

jugga-láups, *sm. a youth, young man*.

juggs, *aj. young*, 20, 72, 82, 95, 102, 136, 137, 152, 227, 243, 390. OE. geong, OHG. jung.

jūhiza, *aj. younger*, 137, 243.

juk, *sn. yoke*, 20, 21, 70, 87, 88 note, 89, 95, 129, 152, 162, 182, 353. OE. geoc, OHG. joh.

junda, *sf. youth*.

jus, *pers. pr. ye*, 260, 261.

ju-pan, *av. already*.

káisar, *sm. Caesar, emperor*,

*governor*. OE. cāsere, OHG. keisar, Lat. Caesar, Gr. Kaíſap.

káisara-gild, *sn. tribute-money*.

kalbō, *wf. calf*, 161, 211. OE. cealf, OHG. kalb, *sn.*

kalds, *aj. cold*, 15, 129, 134, 162, 227, 390. OE. ceald, OHG. kalt.

kalkinassus, *sm. adultery, fornication*.

kalkjō, *wf. harlot*.

kann, *pret.-pres. I know*, 22, 158 note, 335. OE. can(n), OHG. kan.

kannjan, *vv. I, to make known*, 158 note. OE. cennan, OHG. kennen.

kara, *sf. care, anxiety*, 192, 426; ni kara þuk, there is no care to thee, thou carest not. OE. cearu, OHG. chara.

karkara, *sf. prison*, 192. Lat. carcer.

karōn, *vv. II, to care for, be concerned about*, 325, 400.

kas, *sn. vessel, pitcher*. OHG. kar.

katils, *sm. kettle, vessel for water*. OE. cietel, OHG. chezzil.

káupatjan, *vv. I, to buffet, cuff, strike with the palm of the hand*, 138, 321, 424.

káupōn, *vv. II, to traffic*, 325. OE. cēapian, OHG. coufōn.

kaúrbān, *gift*. Gr. kopβān.

kaúriþa, *sf. weight, burden*, 384.

kaúrn, *sn. corn*, 21, 182. OE. corn, OHG. korn.

kaúrnō, *wn. corn, a grain of corn*, 214.

kaúrus, *aj. heavy*, 129, 146, 236.

káusjan, *vv. I, to prove, test, taste*.



keinan, *sv.* I, to bud, grow, spring up; *weak pref.* kein-ōda, see note to Mark iv. 27.  
 kēlikn, *sn.* tower, upper-room.  
 kilpei, *wf.* womb, 212.  
 kindins, *sm.* ruler, governor.  
 kinnus, *sf.* cheek, 139, 162, 204. OE. cinn, OHG. chinni.  
 kiusan, *sv.* II, to choose, test, 51, 84, 104, 105, 129, 137, 175 note, 280, 302. OE. cēosan, OHG. kiosan.  
 kniu, *sn.* knee, 9, 21, 105, 129, 134, 149, 150, 162, 189. OE. cneō(w), OHG. knio.  
 knussjan, *wv.* I, to kneel; knussjan kniſam, to kneel.  
 kriustan, *sv.* II, to gnash with the teeth, grind the teeth, 302.  
 krusts, *sf.* gnashing.  
 kukjan, *wv.* I, to kiss, 318, 428.  
 \*kumbjan, *wv.* I, see ana-kumbjan.  
 kumei, *imper.* arise!, Gr. κούμει.  
 -kunds, *pp.* born, cp. Skr. jātās, Lat. (g)nātus, born.  
 kuni, *sn.* race, generation, tribe, 115, 155, 162, 186, 187. OE. cyn(n), OHG. kunni.  
 kunnan, *pret.-pres.* to know, 335, 426. OE. cunnan, OHG. kunnan.  
 \*kunnan, *wv.* III, see ga-kunnan.  
 kunpa, *pret.* I knew, 335. OE. cūpe, OHG. konda.  
 kunpi, *sn.* knowledge, 187.  
 \*kunþjan, *wv.* I, to make known. OE. cýpan, OHG. kunden, see ga-swi-kunþjan.  
 kunps, *pp.* of kunnan, known, 340, 428; *sm.* acquaintance. OE. cūp, OHG. kund.  
 \*kusts, *sf.* proof, test. OE.

cyst, OHG. kust, choice, see ga-kusts.  
 kustus, *sm.* proof, test, trial, 203. OE. cyst, OHG. kust, choice.

lagga-mōdei, *wf.* long-suffering, 389.  
 laggei, *wf.* length, 354, 383.  
 laggas, *aj.* long, 22, 132, 158, 166, 227. OE. OHG. lang.  
 lagjan, *wv.* I, to lay, lay down, set, place, 20, 158, 168, 318, 400; kniwa lagjan, to bend one's knees; gawairpi lagjan ana airpa, to send peace on earth. OE. lecgan, OHG. leggen.  
 láiba, *sf.* remnant, 192, 354. OE. lāf, OHG. leiba.  
 \*láibjan (in bi-láibjan), *wv.* I, to leave. OE. lāfan.  
 láigaiōn, legion. Gr. λεγεών.  
 láikan, *sv.* VII, to leap for joy, 313. OE. lācan, to play.  
 láiks, *sm.* dance, dancing. OE. lāc, OHG. leih.  
 láis, *pret.-pres.* I know, 122, 137, 333.  
 láisareis, *sm.* teacher, master, 122, 153, 185, 380. OHG. lērāri.  
 láiseigs, *aj.* teachable, 394.  
 láiseins, *sf.* doctrine, teaching, 153 note, 200, 388.  
 láisjan, *wv.* I, to teach, 22, 137 note, 175 note, 320, 426. OE. lāran, OHG. lēren.  
 láistjan, *wv.* I, to follow, follow after, 320. OE. lāstan, OHG. leisten.  
 láists, *sm.* foot-print, track, step, 197. OE. lāst, OHG. leist.  
 lamb, *sn.* lamb, sheep, 14, 161. OE. OHG. lamb.  
 land, *sn.* land, country; landis,

- over the land, far away, 427.  
OE. land, OHG. lant.
- lasiws, *aj.* weak, feeble, 232.
- lats, *aj.* slothful, lazy, 125, 227.  
OE. læt, OHG. laz.
- lapōn, *vv.* II, to invite, call,  
200, 325. OE. lapian, OHG.  
ladōn.
- lapōns, *sf.* invitation, redemp-  
tion, consolation, 200, 388.
- \*lauan, *sv.* VII, to revile, 313  
note 4.
- \*laubjan, *vv.* I, see ga-laub-  
jan.
- laufs, *sm.* leaf, foliage, 180.  
OE. lēaf, OHG. loub.
- laugnjan, *vv.* I, to deny, lie,  
159. OE. līegn(i)an, OHG.  
lounnen.
- \*lāugns, *aj.* see ana-lāugns.
- laúhatjan, *vv.* I, to lighten,  
424. OHG. lohazzen.
- lāun, *sm.* pay, reward, 22, 182.  
OE. lēan, OHG. lōn.
- lāuna-wargs, *sm.* an unthank-  
ful person, 389. OE. wearg,  
OHG. warch, criminal.
- lāus, *aj.* empty, 175, 226 note,  
427. OE. lēas, OHG. lōs.
- lāusa-waurdei, *wf.* empty  
words, babbling, 389.
- lāusa-waurds, *aj.* speaking  
loose words, talking vainly,  
398.
- lāus-handus, *aj.* empty-  
handed, 34, 236, 389, 398.
- lāusjan, *vv.* I, to loose, deliver,  
free. OE. liesan, OHG.  
lōsen.
- lāus-qilprs, *aj.* fasting, with  
empty stomach.
- \*lāups, *aj.* being grown up,  
see hvē, jugga, swa-lāups.
- \*leiban, *sv.* I, see bi-leiban.
- leihvan, *sv.* I, to lend, 48, 69,  
88, 92, 128, 143, 247, 298,  
428. OE. līon, lēon, OHG.  
līhan.
- leik, *sm.* body, flesh, corpse,  
182. OE. līc, OHG. līh.
- leikains, *sf.* liking, good  
pleasure.
- leikan, *vv.* III, to please, 328.  
OE. līcian, OHG. līhhēn.
- \*leikjan, *vv.* I, see silda-  
leikjan.
- \*leikōn, *vv.* II, see ga-leikōn.
- leiks, *suffix.* like, similar,  
equal. OE. -līc, OHG. -līh,  
see ga-, hvi-, ibna-, missa-,  
sama-, silda-, swa-leiks.
- lein, *sm.* linen. OE. OHG.  
līn.
- leitils, *aj.* little, small, 227, 245.  
O. Icel. lítell.
- \*leipan, *sv.* I, to go, 137 note,  
205 note. OE. līpan, OHG.  
līdan, see af-leipan.
- leipu, *sm.* strong drink, 205  
note. OE. līp, OHG. līd.
- lēkeis, *sm.* physician, 185.  
OE. lēce, OHG. lāchi.
- lēkinassus, *sm.* healing, 354,  
381.
- lēkinōn, *vv.* II, to heal, 425.  
OE. lācnian, lācnian, OHG.  
lāchinōn.
- lētan, *sv.* VII, to let, leave,  
permit, suffer, 10, 33, 124,  
125, 314. OE. lātan, OHG.  
lāzan.
- lēw, *sm.* occasion, opportunity,  
149, 189 note 2.
- lēwjan, *vv.* I, to betray, 149,  
152. OE. lēwan, OHG. gi-  
lāwen.
- libains, *sf.* life, 200, 388.
- liban, *vv.* III, to live, 161,  
200, 328. OE. libban, OHG.  
lebēn.
- ligan, *sv.* V, to lie, lie down,  
308 and note. OE. licgan,  
OHG. līggen.
- ligrs, *sm.* bed, couch, 159, 180.  
OE. leger, OHG. legar.
- \*linnan, *sv.* III, see af-linnan.

- lisan, *sv.* V, to gather, 138, 174, 292, 308. OE. OHG. lesan.
- listeigs, *aj.* crafty, cunning, wily, 394. OHG. listig.
- lists, *sf.* craftiness, 122, 199. OE. OHG. list, skill.
- lipus, *sm.* limb, 203. OE. lip, OHG. lid.
- liudan, *sv.* II, to grow, spring up, 302. OE. lēodan.
- liufs, *aj.* dear, beloved, 86, 122, 133, 226 note, 227, 428. OE. lēof, OHG. liob.
- \*liug, *sn.*, see ga-liug.
- liugan, *vv.* III, to marry, 328.
- liugan, *sv.* II, to lie, 302. OE. lēogan, OHG. liogan.
- liuhadeins, *aj.* bright, shining, full of light.
- liuhap, *sn.* light, 86, 105, 182. OE. lēoht, OHG. lioht.
- liuhtjan, *vv.* I, to give light, 63, 85, 105, 320. OE. liehtan, OHG. liuhten.
- \*liusan, *sv.* II, see fra-liusan.
- liuta, *wm.* hypocrite, 208, 223.
- liutei, *wf.* deceit, hypocrisy, 212, 383.
- liuts, *aj.* hypocritical, 223.
- liupareis, *sm.* singer, 380.
- liupōn, *vv.* II, to sing. OE. lēopian; cp. OE. lēop, OHG. liod, song.
- lōfa, *wm.* palm of the hand.
- \*lubō, *wf.* love, 122; *in comp.* brōpru-lubō, brotherly love.
- ludja, *sf.* face, 192.
- luftus, *sm.* air, 203. OE. lyft, OHG. luft.
- \*lūkan, *sv.* II, to shut, close, 125. See ga-lūkan. OE. lūcan, OHG. lūhhan.
- lukarn, *sn.* light, candle. Lat. lucerna.
- lukarna-stapa, *wm.* candlestick, 208, 389.
- \*luknan, *vv.* IV, see ga-, us-luknan.
- lun, *sm.* ransom.
- lustōn, *vv.* II, to desire, 325, 427. OE. lystan from \*lustjan, OHG. lustōn.
- \*lusts, *sf.*, see fra-lusts.
- lustus, *sm.* desire, lust, 203. OE. OHG. lust.
- \*magan, *pref.-pres.* to be able, 17, 138, 169, 337. OE. OHG. magan.
- magapei, *wf.* virginity, maidenhood.
- magaps, *sf.* maid, 199. OE. mæg(e)þ, OHG. magad.
- magula, *wm.* little boy, 208, 354.
- magus, *sm.* boy, servant, 137, 203. OE. magu.
- mahta, *pref.* I might, 337. OE. meahhte, OHG. mahta.
- mahteigs, *aj.* mighty, able, possible, 227, 394. OHG. mahtig.
- mahts, *sf.* might, power, strength, virtue, miracle, 27, 138, 199, 354. OE. meahht, miht, OHG. maht.
- mahts, *aj.* possible, 227.
- máidjan, *vv.* I, to falsify, 320. O.Icel. meipa, to injure.
- maihstus, *sm.* dunghill, 69. Cp. OE. meox, OHG. mist.
- maimbrana, *wm.* parchment, manuscript. Gr. μεμβράνα.
- máis, *av.* more, rather, 345; máis páu, more than, rather than; filu máis, much more; und filu máis, much more, so much the more; hvan filu ... máis þamma, the more ... so much the more. OE. mā, OHG. mēr.
- máist, *av.* at most, 256, 345. OHG. meist.
- máists, *aj.* greatest, chief, 245. OE. mæsta, OHG. meisto,

máltan, *sv.* VII, to cut, hew, 313. OHG. *meizan*.  
 málpms, *sm.* gift, 22, 159, 180, 354. OE. *māpm*, *māpum*.  
 máiza, *aj.* greater, 30, 175, 245. OE. *māra*, OHG. *mēro*.  
 malan, *sv.* VI, to grind, 310. OHG. *malan*.  
 malma, *wm.* sand, 208. OE. *mealum*.  
 malō, *wf.* moth.  
 \*malwjan, *wv.* I, see *ga-malwjan*.  
 mamōna, *wm.* mammon, riches. Gr. *μαμωνάς*.  
 man, *pret.-pres.* I think, 122, 336. OE. *man*.  
 managdūps, *sf.* abundance, 89 note, 354, 382.  
 managei, *wf.* multitude, crowd, 6, 87, 110, 210, 354, 429. OE. *menigo*, OHG. *menigī*.  
 manag-falps, *num.* manyfold, 257, 389. OE. *manig-feald*, OHG. *manag-falt*.  
 manags, *aj.* much, great, many, 106, 169, 227, 243, 244. OE. *manig*, OHG. *manag*.  
 mana-sēps, *sf.* mankind, world, multitude, 75, 122, 199, 389. OE. *sæd*, OHG. *sāt*, seed.  
 man-leika, *wm.* image, picture, 389. OE. *man-līca*, OHG. *mana-līhho*.  
 manna, *wm.* man, 31, 114, 158, 206, 209. OE. *mann*, OHG. *man*.  
 manna-hun, *indef. pr.* with the neg. particle *ni*, no one, 278.  
 manniskōdus, *sm.* humanity, 354, 385.  
 mannisks, *aj.* human, of man, 33, 396. OE. OHG. *men-nisc*.  
 manwipa, *sf.* preparation; *pl.* necessary means, 384.  
 manwjan, *wv.* I, to prepare.

manwuba, *av.* in readiness, 344.  
 manwus, *aj.* ready, 236.  
 marei, *wf.* sea, 212. OE. *mere*, OHG. *meri*.  
 mari-sáiws, *sm.* sea, 389.  
 mari, OE. *mere*, OHG. *meri*; *sáiws*, OE. *sæ*, OHG. *sēo*.  
 marka, *sf.* boundary, border, coast. OE. *mearc*, OHG. *marca*.  
 marzjan, *wv.* I, to offend, hinder, cause to stumble. OE. *mierran*, OHG. *merren*.  
 mati-balgs, *sm.* meat-bag, wallet, scrip, 389.  
 matjan, *wv.* I, to eat, feed, 318.  
 mats, *sm.* meat, food, 197. OE. *mete*, OHG. *maz*.  
 mapa, *wm.* worm. OE. *mapa*, OHG. *mado*.  
 mapl, *sn.* market, market-place. OE. *mæpel*, meeting.  
 mapljan, *wv.* I, to speak. OE. *mæplan*, *mapelian*.  
 maúrgins, *sm.* morning, 180. OE. *morgen*, OHG. *morgan*.  
 \*maúrgjan, *wv.* I, see *ga-maúrgjan*.  
 maúrnian, *wv.* III, to mourn, be anxious, take care for, 328. OE. *murnan*, OHG. *mornēn*.  
 maúrþr, *sn.* murder, 182. OE. *morþor*.  
 maúrþrjan, *wv.* I, to murder, 320.  
 mawi (*gen.* *maujōs*), *sf.* maiden, damsel, 104, 137, 149, 150, 194.  
 mawilō, *wf.* young maiden, 211, 354. OE. *meowle*.  
 meins, *poss. pr.* my, 263, 264, 430. OE. OHG. *mīn*.  
 mēl, *sn.* time, hour, season; *pl.* writings, Scriptures, 22, 158; *mēl gabaúrþáis*, birth-day. OE. *mæl*, OHG. *māl*.

- mēla, *wm.* bushel, measure.  
 mēljan, *vv.* I, to write, 320.  
 OE. mēlan, OHG. mālēn,  
 mālōn, to mark.  
 mēna, *wm.* moon, 22, 43, 87,  
 158, 208. OE. mōna, OHG.  
 māno.  
 mēnōps, *m.* month, 89, 219.  
 OE. mōnaþ, OHG. mǎnōd.  
 mēriþa, *sf.* rumour, report,  
 fame, 384. OE. mǣrþ(o),  
 OHG. mārīda.  
 mērjan, *vv.* to preach, pro-  
 claim, 320. OE. mǣran,  
 OHG. mǣren.  
 mērijands, *m.* proclaimer, 218.  
 \*mērs, *aj.* known, famous.  
 OE. mǣre, OHG. mǣri.  
 mēs, *sn.* table, dish, 77. OE.  
 mēse, OHG. mias, meas.  
 \*mēt, *sn.* measure, see  
 us-mēt.  
 midja-sweipains, *sf.* the flood,  
 deluge, 389.  
 midjis, *aj.* middle, 60, 153 note,  
 173, 228, 430. OE. midd,  
 OHG. mitti.  
 midjun-gards, *sm.* earth,  
 world. OE. middan-geard,  
 OHG. mitti-gart, mittin-  
 gart.  
 \*miduma, *sf.* midst; in mi-  
 dumái, in the midst.  
 midumōnds, *m.* mediator, 218.  
 Cp. OE. medemian, OHG.  
 metemēn, to fix, measure.  
 mikilaba, *av.* greatly, 344.  
 mikil-dūps, *sf.* greatness, 199,  
 382.  
 mikilei, *wf.* greatness, 212,  
 383. OHG. mihhilī.  
 mikiljan, *vv.* I, to make much  
 of, praise, exalt, magnify,  
 glorify, 153, 320, 400.  
 mikilnan, *vv.* IV, to be mag-  
 nified, 331.  
 mikils, *aj.* great, 227, 245, 390.  
 OE. micel, OHG. mihhil.  
 mikil-pūhts, *aj.* high-minded,  
 proud, 397.  
 mildiþa, *sf.* mildness, kind-  
 ness, 354, 384. OHG. mil-  
 tida.  
 \*milds, *aj.* see un-milds.  
 milhma, *wm.* cloud.  
 milip, *sn.* honey. Cp. Gr.  
 μέλι, *gen.* μέλιτος.  
 miluks, *f.* milk, 221. OE.  
 meol(u)c, OHG. miluh.  
 mims (mimz), *sn.* flesh, meat,  
 175 note 1.  
 minnists, *aj.* least, smallest,  
 245. OHG. minnist.  
 minniza, *aj.* smaller, less, 139,  
 158 note, 245. OHG. min-  
 niro.  
 mins, *av.* less, 158 note, 345.  
 OE. OHG. min.  
 missa-dēps, *sf.* misdeed, sin,  
 199, 372. OE. mis-dǣd, OHG.  
 missi-tāt.  
 missa-leiks, *aj.* different, vari-  
 ous, 372, 391. OE. mis-līc,  
 OHG. missi-līh.  
 missa-qiss, *sf.* discord, dis-  
 sension, 372.  
 missō, *av.* reciprocally, the  
 one the other, one to another;  
 always with *pers. pr.* 344, 431.  
 mitan, *sv.* V, to measure, 122,  
 170, 307. OE. metan, OHG.  
 mezzan.  
 mitaps, *sf.* measure, bushel,  
 221.  
 mitōn, *vv.* II, to consider,  
 think, ponder, 200, 325, 428.  
 mitōns, *sf.* thought, consider-  
 ing, reasoning, 200.  
 miþ, *prep. c. dat.* with, among,  
 together with, through, by,  
 near, 28, 350; miþ tweiþnāim  
 markōm, amid the two boun-  
 daries, in the midst of the  
 region; miþ ushramjan, to  
 crucify with; *av.* with. OE.  
 mid, OHG. mit.

mip-gardi-waddjus, *sf.* partition wall, 373.  
 mip-ga-sinpa, *wm.* travelling companion, 373.  
 mip-sōkjan, *vv.* I, *c. dat.* to dispute.  
 mip-pan-ei, *cj.* while, during, when, 5, 351.  
 mip-wissel, *wf.* conscience, 373.  
 mizdō, *wf.* reward, 22, 141, 175, 211. OE. meord.  
 mōdags, *aj.* angry, wrathful, 227, 392, 428. OE. mōdig, OHG. muotig, proud, brave.  
 mōta, *sf.* custom, custom-house, 192. Cp. OHG. mūta, Low Lat. mūta.  
 \*mōtan, *pret.-pres.* to find room, 338.  
 mōtareis, *sm.* toll-taker, publican, 185, 354, 380.  
 mōta-staps, *sm.* toll-place, receipt of custom, 389.  
 \*mōtjan, *vv.* I, see ga-mōtjan.  
 mōps (mōds), *sm.* anger, wrath. OE. mōd, OHG. muot, courage.  
 mulda, *sf.* dust, 192. OE. molde, OHG. molta.  
 munan, *vv.* III, to consider, think, intend, 328. Cp. OE. mynnan, mynian, to intend.  
 munan, *pret.-pres.* to think, 336. OE. munan.  
 \*munds, *sf.* 340, see ga-munds.  
 muns, *sm.* thought, intention, 122, 197.  
 munps, *sm.* month. OE. mūp, OHG. mund.  
 nadrs, *sm.* adder, viper. Cp. OE. nǣd(d)re, OHG. nātara.  
 nahta-mats, *sm.* supper, evening meal, 389.  
 nahts, *f.* night, 18, 22, 128, 158, 164, 221, 346, 353, 427. OE. neaht, niht, OHG. naht.

nāiteins, *sf.* blasphemy.  
 \*naitjan, *vv.* I, see ga-naitjan.  
 namnjan, *vv.* I, to name, 158 note, 320, 322, 400. OE. nemnan, OHG. nemnen.  
 namō, *wm.* name, 4, 22, 158 note, 214 note, 322. OE. nama, OHG. namo.  
 \*nanpjan, *vv.* I, see ana-nanpjan.  
 naqaps, *aj.* naked, 146, 163. OE. nacod, OHG. nachot.  
 nardus, *sm.* nard. Lat. nardus from Gr. *νάρδος*, cp. OHG. narda, nartha.  
 naseins, *sf.* salvation, 153 note, 200.  
 nasjan, *vv.* I, to save, 87, 88, 89 note, 109, 114, 118, 137 note, 152, 153, 157, 173, 200, 240, 316, 317, 322, 400. OE. nerian, OHG. nerren, nerien.  
 nasjands, *m.* saviour, 218, 379. OE. ner(i)gend.  
 nati, *sn.* net, 187. OE. nett, OHG. nezzi.  
 natjan, *vv.* I, to make wet, wet, 318. OHG. nezzen.  
 náudi-bandi, *sf.* chain, fetter, 389.  
 náudi-paurfts, *aj.* necessary, 397.  
 náuh, *av.* still, yet; *ni* náuh or náuh *ni*, not yet, not as yet. OHG. noh.  
 \*náuhan, *pret.-pres.*, see bi-nah.  
 náuh-panup, *av.* still yet.  
 náuhup-pan, *av.* and also.  
 náus, *sm.* corpse, 150, 196 note 1. Cp. OE. dryht-nē, dead body of a warrior.  
 náupjan, *vv.* I, to force, compel. OE. niedan, OHG. nōten.  
 náups, *sf.* need, 199. OE. nēad, nied, OHG. nōt.

nē, *av.* nay, no, 349.  
 nēlv, *av.* near, close by, 19, 143. OE. nēah, OHG. nāh.  
 nēlva, *prep. c. dat.* nigh to, near; *av.* near, 350. OHG. nāho.  
 nēhris, *av.* nearer, 345.  
 nēlvjan sik, *vv.* I, to approach, draw near. OHG. nāhen.  
 nēhrundja, *wm.* neighbour, 208.  
 neip, *sn.* envy, hatred. OE. nīp, OHG. nīd.  
 neiwan, *sv.* I, to be angry.  
 nēpla, *sf.* needle, 192. OE. nēdl, OHG. nādala.  
 ni, *av. neg.* not, 265 note 1, 349, 427; nist = ni ist; ni...ak, not...but; ni alja...alja, not other...than; ni...ni or nih, neither...nor, 351; ni panamais or panaseips, no longer, no more; ni patāinei...ak jah, not only...but also; ni āinshun, no one, no, none, 427; ni āiw, never, 347; ni allis, not at all, 427.  
 nibái, niba, *cf.* unless, except, if...not, 351. OHG. nibu.  
 nidwa, *sf.* rust, 149, 192.  
 nih, *cf.* and not, not even, 351; nih...nih, neither...nor; nih...ak jah, neither...but also, 351. OHG. noh.  
 niman, *sv.* IV, to take, take away, receive, accept, 5, 10, 11, 22, 33, 65, 68, 70, 87, 88, 89 note, 91, 93, 95, 106, 107, 108, 110, 112, 114, 115, 120, 124, 158, 175, 239, 240, 241, 242, 282, 286, 287, 288, 289, 292, 293, 295, 296, 297, 305; mīp niman, to receive, accept. OE. niman, OHG. neman.  
 \*nipnan, *vv.* IV, see ga-nipnan.  
 \*nisan, *sv.* V, see ga-nisan.  
 nist = ni ist.

nipan, *sv.* V, to help, 308.  
 nīpjis, *sm.* kinsman, 185, 211. Cp. OE. nīppas, men.  
 nīpjo, *wf.* female cousin.  
 niu, *interrogative particle*, not = Lat. nonne, 349; niu āiw, never.  
 \*niujan, *vv.* I, see ana-niujan.  
 niuja-satips, *sm.* novice, 389.  
 niujis, *af.* new, young, 20, 85, 105, 229, 238. OE. nīewe, nīwe, OHG. niuwi, niui.  
 niujiba, *sf.* newness, 354, 384.  
 niu-klahs, *af.* under age, young, childish, 393.  
 niun, *num.* nine, 22, 247, 252. OE. nigon, OHG. niun.  
 niunda, *num.* ninth, 253. OE. nigopa, OHG. niunto.  
 niuntēhund, *num.* ninety, 247.  
 niutan, *sv.* II, to enjoy, 302, 427. OE. nēotan, OHG. niozan.  
 ni waihts, nothing, naught, 427. See waihts.  
 nōta, *wm.* stern of a ship, 208.  
 nu, *av.* now, so, consequently, 347; *af.* present, existing; *subs.* present time; nu, nūnu, nuh, *av.* and *cf.* therefore, 351.  
 nuh, *interrogative particle*, then, 73 note, 349, 351.  
 nuta, *wm.* fisher, catcher of fishes, 208, 354.  
 \*nuts (in un-nuts), *af.* useful.  
 O E. nytt, OHG. nuzzi.  
 ō, *interj.* O! oh!  
 \*ōgan, *pret.-pres.* to fear, 7, 169, 428.  
 ōgjan, *vv.* I, to terrify, 7, 320.  
 -ōni-, *suffix*, 388.  
 ōsanna, hosanna. Gr. ὡσαννά.  
 -ōpu-, *suffix*, 385.  
 páida, *sf.* coat, 23, 160. OE. pād, OHG. pfeit.

paraklētus, *sm.* comforter.  
 Gr. παράκλητος.  
 paraskaiwē, the day of the preparation. Gr. παρασκευή.  
 paska, *sf.* indeclinable, feast of the passover, paschal feast.  
 Gr. πάσχα.  
 paúrpara, *sf.* purple. Gr. πορφύρα.  
 peika-bagms, *sm.* palm-tree.  
 pistikeins, *aj.* genuine, pure.  
 Gr. πιστικός with Goth. suffix *-eins*.  
 plapja, *sf.* street; only occurs once (Matth. vi. 5), and is probably a scribal error for \*platja from Lat. platea, 192.  
 plats, *sm.* patch, piece of cloth. O.Bulgarian platŭ.  
 plinsjan, *ww.* I, to dance, 23, 160. O.Bulgarian plesati.  
 \*praggan, *sv.* VII, see ana-praggan.  
 praitōriaín, Pretorium. Gr. πραιτώριον.  
 praúfēteis, *fem.* prophetess. Gr. προφήτις.  
 praúfētjan, *ww.* I, to prophesy.  
 praúfētus, praúfētēs, *sm.* prophet. Gr. προφήτης.  
 pund, *sn.* pound, 23, 160. OE. pund, OHG. pfunt, Lat. pondō.  
 qáinōn, *ww.* II, to weep, mourn, lament. OE. cwānian.  
 qairrei, *wf.* meekness.  
 qáirrus, *aj.* gentle, 236. O.Icel. kwirr.  
 qēns (qeins), *sf.* wife, woman, 5, 24, 97, 122, 163, 199. OE. cwēn.  
 qiman, *sv.* IV, to come, arrive, 24, 122, 129, 134, 146, 163, 306, 436. OE. cuman, OHG. queman.  
 qina-kunds, *aj.* female, 397.

qineins, *aj.* female; *neut.* foolish woman, 395.  
 qinō, *wf.* woman, wife, 122, 129, 211. OE. cwene, OHG. quena.  
 \*qiss, *sf.* a saying, speech, see ga-qiss, and cp. qipan.  
 qipan, *sv.* V, to say, tell, name, speak, 138, 163, 171, 286 note 3, 307, 426; ubil qipan, to speak evil of one; wasla qipan, to speak well of, praise. OE. cweþan, OHG. quedan.  
 qipu-hafts, *aj.* pregnant; qipu-haftō, *fem.* used as *sb.*, a woman being with child.  
 qipus, *sm.* body, womb. OE. cwipa, cwip.  
 \*qiujan, *ww.* I, see ga-qiujan.  
 \*qiunan, *ww.* IV, see ga-qiunan.  
 qius, *aj.* alive, quick, living, 105, 129, 149, 232.  
 qums, *sm.* advent, 196 note 2, 354. OE. cyme, OHG. -kumi.  
 rabbei, master, teacher. Gr. ῥαββί.  
 ragin, *sn.* opinion, judgment, decree. Cp. OE. reg(e)n-weard, mighty guardian.  
 ragineis, *sm.* counsellor, governor, 153, 185.  
 raginōn, *ww.* II, to be ruler, 425. OE. regnian, to arrange.  
 rahnjan, *ww.* I, to count, reckon, number, 426.  
 ráidjan, *ww.* I, to determine, fix, order, appoint. Cp. OE. rādan.  
 rahtaba, *av.* rightly, straightway, 344.  
 rahtis, *cj.* for, because, 351; *av.* for, still, then, however, indeed, 346, 427.



- rahts, *aj.* right, straight, 25, 67, 128, 158, 227, 390. OE. reoht, riht, OHG. reht.
- \*raips, *sm.* see skáuda-raips.
- \*raísjan, *vv.* I, to raise, 320, 400, see ur-raísjan, OE. ræran.
- \*raips, *aj.* see ga-raips.
- \*rakjan, *vv.* I, see uf-rakjan.
- \*rannjan, *vv.* I, to cause to run, 122, see ur-rannjan.
- rapizō, *aj.* easier, 428.
- \*rapjan, *sv.* VI, see ga-rapjan.
- rapjō, *wf.* number, account, 125, 211. OHG. redia.
- ráupjan, *vv.* I, to pull out, pluck. OE. rēpan, OHG. rouffen.
- ráus, *sn.* reed. OHG. rōr.
- ráups, *aj.* red, 52, 84, 133, 158. OE. rēad, OHG. rōt.
- razda, *sf.* language, speech, 175, 192. OE. reord, OHG. rarta.
- razn, *sn.* house, 158, 159. OE. ærn, ræn.
- \*rēdan, *sv.* VII, to counsel, deliberate, 25, 125, 311, see ga-rēdan. OE. rædan, OHG. rātan.
- reiki, *sn.* rule, power, kingdom, 187. OE. rice, OHG. rīhhi.
- reikinōn, *vv.* II, to rule, govern, 33, 325, 425.
- reiks, *aj.* mighty, powerful; *superl.* reikista, the mightiest, prince. Cp. OE. rice, OHG. rīhhi.
- reiks, *m.* ruler, prince, 219.
- reiran, *vv.* III, to tremble, 328.
- reirō, *wf.* trembling.
- \*reisan, *sv.* I, to rise; see ur-reisan. OE. OHG. risan.
- rign, *sn.* rain, 168. OE. regn, OHG. regan.
- rikan, *sv.* V, to heap up, 308.
- rinnan, *sv.* III, to run, hasten, 22, 122, 139, 158, 304. OE. rinnan, iernan, OHG. rin-nan.
- riqis, riqiz, *sm.* darkness, 24, 129, 163, 175 note 1, 182.
- riqizeins, *aj.* dark.
- riqizjan, *vv.* I, to become dark, be darkened.
- rōdjan, *vv.* I, to speak, 320, 428.
- rōhsns, *sf.* hall.
- rūms, *sm.* room, space, 82, 102. OE. OHG. rūm.
- rūna, *sf.* secret, mystery, 192. OE. rūn, OHG. rūna.
- runs, *sm.* running, issue, course, 122; run gawaúrkjan sis, to rush violently. OE. ryne.
- sa (*fem.* sō, *neut.* pata), *dem. pr.* this, that; *pers. pr.* he; *def. art.* the, 49, 87 and note, 89 and note, 114, 120, 175, 265.
- sabbatō, *indeclinable*, Sabbath; *sabbatus*, *sm.* Sabbath; *pl.* fluctuates between i- and u-declension. Gr. σάββατος, σάββατος.
- sa-ei, *rel. pr.* who, he who, which, 271.
- saggws, *sm.* song, music, 197, 354. OE. OHG. sang.
- saggjan (saggqjan), *vv.* I, to sink, go down. OE. sencan, OHG. senken.
- sagqs (saggqs), *sm.* sinking, going down (of the sun), hence West, 354.
- sah (*fem.* sōh, *neut.* patuh), *dem. pr.* that, this, 266.
- sa-hvaz-uh saei or izei, *indef. pr.* whosoever, 276.
- sái, *interj.* see! lo! behold! OHG. sē, sē-nu.
- saian (saijan), *sv.* VII, to sow, 7, 10, 76, 98, 100, 122, 124, 314

and note. OE. *sāwan*, OHG. *sāen*, *sāwen*.  
*saiands*, *pres. part.* one sowing, sower.  
*saihs*, *num.* six, 247. OE. *siex*, six, OHG. *sehs*.  
*saihsta*, *num.* sixth, 244, 253. OE. *siexta*, *sixta*, OHG. *sehsto*.  
*saihs tigjus*, *num.* sixty, 247.  
*saihran*, *sv.* V, to see, take heed, 10, 19, 34, 67, 92, 124, 137, 143, 165 note, 307. OE. *seōn*, OHG. *sehan*.  
*saiwala*, *sf.* soul, spirit, life, 192. OE. *sāwol*, *sāwl*, OHG. *seula*, *sēla*.  
*saiws*, *sm.* sea, lake, 197. OE. *sā*, OHG. *sēo*.  
*sakan*, *sv.* VII, to rebuke, dispute, strive, 310. OE. *sacan*, OHG. *sahhan*.  
*sakjō*, *wf.* strife, 211.  
*sakkus*, *sm.* sackcloth, 203. OE. *sæcc*, OHG. *sac*, Lat. *saccus*, Gr. *σάκκος*.  
*salbōn*, *wv.* II, to anoint, 14, 89 note, 111, 161, 200, 240, 283, 323, 324. OE. *sealfian*, OHG. *salbōn*.  
*salbōns*, *sf.* ointment, 200.  
*salipwōs*, *sf. pl.* dwelling, abode, mansion, guest-chamber, 387. OHG. *selida*.  
*saljan*, *wv.* I, to dwell, abide, remain.  
*saljan*, *wv.* I, to bring an offering, sacrifice. OE. *sellan*, OHG. *sellen*, to surrender.  
*salt*, *sn.* salt, 36, 158. OE. *sealt*, OHG. *salz*.  
*saltan*, *sv.* VII, to salt, 313 note 1. OHG. *salzan*.  
*sama*, *pr.* same, 26, 269, 340. OHG. *samo*.  
*sama-leikō*, *av.* likewise, in like manner, equally. OE. *sam-lice*, together.

*sama-leiks*, *aj.* alike, agreeing together. OHG. *sama-līh*.  
*samana*, *av.* together, in the same place, one with another. OE. *samen*, OHG. *saman*.  
*samap*, *av.* to the same place, together, 348. OE. *samod*, OHG. *samit*.  
*sandjan*, *wv.* I, to send, 174. OE. *sendan*, OHG. *senten*.  
*satjan*, *wv.* I, to set, put, place, 318, 400. OE. *settan*, OHG. *sezzen*.  
*saps*, *aj.* full, satisfied, 122, 227; *saps waifpan*, to be filled, be full. OE. *sæd*, OHG. *sat*.  
*sahts*, *sf.* sickness, disease, 73, 122, 199, 354. OE. OHG. *suht*.  
*sauil*, *sn.* sun, 80. OE. *sōl*.  
*saurga*, *sf.* care, grief, sorrow, 192. OE. *sorg*, OHG. *sorga*.  
*saurgan*, *wv.* III, to sorrow, trouble, take thought, 328. OE. *sorgian*, OHG. *sorgen*.  
*saups*, *sm.* sacrifice, burnt-offering, 197.  
*sei*, *rel. pr. fem.* who, which, 271 note 3.  
*sein* (*seina*), *poss. pr.* its, 264.  
*seins*, *poss. pr.* his, 78, 99, 263. OE. OHG. *sīn*.  
*\*seips*, *av.* see *pana-seips*.  
*seipus*, *aj.* late, 236. OE. *sīp*, OHG. *sīd*, *av.*  
*sels*, *aj.* good, kind, 234. Cp. OE. *sællic*, OHG. *sālig*, happy.  
*\*sēps*, *sf.* see *mana-sēps*.  
*si*, *pers. pr.* she, 152, 260, 261. OHG. *sī*.  
*sibja*, *sf.* relationship, 192. OE. *sibb*, OHG. *sibba*.  
*sibun*, *num.* seven, 14, 26, 87, 136, 161, 174, 247, 258. OE. *seofon*, OHG. *sibun*.

sibuntēhund, *num.* seventy, 247.  
 sidōn, *vv.* II, to practise, 325. OHG. sitōn.  
 sidus, *sm.* custom, habit, 203. OE. sidu, OHG. situ.  
 sifan, *vv.* III, to rejoice, be glad, 328.  
 siggwan, *sv.* III, to sing, read, 17, 146, 149, 304. OE. OHG. singan.  
 sigis, *sn.* victory. OE. sige, sigor, OHG. sigu.  
 sigis-lāun, *sn.* the reward or crown of victory, prize, 304.  
 sigljan, *vv.* I, to seal. Lat. sigillāre.  
 sigljō, *wn.* seal, 22, 214. Low Lat. sigillo.  
 sigqan, *sv.* III, to sink, go down, 17, 24, 146, 158, 163, 304. OE. sīncan, OHG. sinkan.  
 sihu, *sn.* victory, 205 note.  
 sijau, I may be, 342.  
 sijum, we are, 342.  
 sik, *refl. pr.* oneself, 261, 262; *gen.* seina; *dat.* sis. OHG. sih.  
 \*silan, *vv.* III, see ana-silan.  
 silba, *pr.* self, 161, 269, 430. OE. self, OHG. selb.  
 silba-wiljis, *aj.* willing of oneself, 397.  
 silda-leikjan, *vv.* I, to marvel, wonder, be astonished.  
 silda-leiks, *aj.* wonderful. OE. seld-lic, sellic.  
 silubr, *sn.* silver, 182. OE. seolfor, OHG. silabar, silber.  
 silubreins, *aj.* silver.  
 simlē, *av.* once, at one time, 344. OE. sim(b)le, OHG. simbles, always.  
 sinaps, *sm.* or sinap, *sn.* mustard. OE. senep, OHG. senaf, Lat. sināpi, Gr. σινάπι.

sind, they are, 342. OE. sindon, sind, sint, OHG. sint.  
 sineigs, *aj.* old, 110, 227, 245, 394.  
 sinistra, *aj.* oldest; an elder, 245.  
 sintonō, *av.* always, ever, continually, 344.  
 sinteins, *aj.* daily.  
 \*sinps, *sm.* time, *lit.* a going, 258. OE. sīp, OHG. sind.  
 sipōneis, *sm.* pupil, disciple, 185.  
 sipōnjan, *vv.* I, to be a disciple, 320.  
 sitan, *sv.* V, to sit, 34, 75, 97, 174, 308 and note. OE. sitan, OHG. sizzzen.  
 sitls, *sm.* seat, chair, nest, 159, 180. OE. setl, OHG. sezzal.  
 siujan, *vv.* I, to sew, 319. OE. sīowan, sēowan, OHG. siuwen.  
 siukan, *sv.* II, to be sick, be ill, 302.  
 siukei, *wf.* sickness, weakness, infirmity, 354, 383.  
 siuks, *aj.* sick, ill, diseased, 122, 227, 390. OE. sēoc, OHG. sioh.  
 siuns, *sf.* sight, appearance, 105, 137, 150, 199. OE. sīen.  
 \*siuns, *aj.*, see ana-siuns.  
 skaban, *sv.* VI, to shave, 310. OE. scafan, OHG. skaban.  
 skadus, *sm.* shade, shadow, 116, 150, 203. OE. sceadu, OHG. scato.  
 \*skadwjan, *vv.* I, to cast a shade or shadow, 29. See ufar-skadwjan.  
 skaftjan, *vv.* I, to make ready, prepare.  
 skāidan, *sv.* VII, to divide, sever, separate, put asunder, 47, 130, 312 note, 313. OE. sc(e)ādan, OHG. skeidan.  
 skal, *pret.-pres.* I shall, 158, 336. OE. sceal, OHG. skal.

skalkinassus, *sm.* service, 381.  
 skalkinōn, *vv.* II, to serve, 325, 425.  
 skalks, *sm.* servant, 162, 180, 425. OE. scealc, OHG. skalk.  
 skaman sik, *vv.* III, to be ashamed, be ashamed of, 139, 328, 427. OE. scamian, OHG. scamēn.  
 skanda, *sf.* shame, 139. OE. sc(e)and, OHG. scanta.  
 \*skapjan, *sv.* VI, to shape, make, 138, 160. See ga-skapjan.  
 skattja, *wm.* money-changer.  
 skatts, *sm.* money, coin, penny. OE. sceatt, OHG. scaz; O. Bulgarian skotŭ, cattle.  
 skapjan, *sv.* VI, to injure, 130, 310. OE. sceppan, OHG. skadōn.  
 skáuda-ráips, *sm.* leather thong, shoe-latchet. OE. rāp, OHG. reif, rope.  
 skáuuns, *aj.* beautiful, 234. OE. sciene, OHG. scōni.  
 skáuuts, *sm.* the hem of a garment, OE. scēat, OHG. scōz.  
 \*skawjan, *vv.* I, see us-skawjan.  
 skeinan, *sv.* I, to shine, 128, 300. OE. scinan, OHG. skīnan.  
 \*skeirjan, *vv.* I, see ga-skeirjan.  
 skeirs, *aj.* clear, 175, 234. OE. scīr.  
 skēwjan, *vv.* I, to walk, go, go along.  
 skildus, *sm.* shield, 203. OE. scield, OHG. skilt.  
 skip, *sm.* ship, 23, 160, 182. OE. scip, OHG. scif.  
 \*skiuban, *sv.* II, see af-skiuban.  
 skōhs, *sm.* shoe. OE. scōh, scō, OHG. scuoh.

skōhs, *sn.* evil spirit, demon.  
 \*skreitan, *sv.* I, see dis-skreitan.  
 \*skritnan, *vv.* IV, see dis-skritnan.  
 skuft, *sm.* the hair of the head. O. Icel. skopt.  
 skuggwa, *wm.* mirror, 151, 208. OE. scūwa, OHG. scūwo, shadow.  
 skula, *aj.* owing, in debt, guilty, 428; *wm.* debtor, 208, 354. OE. ge-scola, OHG. scola.  
 \*skulan, *pret. pres.* to owe, to be about to be, shall, to be one's duty, to be obliged, must, 22, 336, 432; skulds ist, it is lawful, 336, 340, 400, 428. OE. OHG. sculan.  
 skūra, *sf.* shower; skūra windis, storm. OE. OHG. scūr.  
 slahan, *sv.* VI, to smite, strike, beat, hit, 124, 125, 137, 138, 143, 292, 309. OE. slēan, OHG. slahan.  
 slahts, *sm.* stroke, stripe, plague. OE. slege, OHG. slag.  
 slahts, *aj.* smooth. OHG. sleht.  
 slahts, *sf.* slaughter, 125, 199, 354.  
 \*slāupnan, *vv.* IV, see af-slāupnan.  
 slawan, *vv.* III, to be silent, be still, 149, 328.  
 sleideis (*or?* sleips), *aj.* fierce, dangerous, perilous. OE. slipe.  
 slēpan, *sv.* VII, to sleep, fall asleep, 5, 23, 97, 129, 160, 174, 313. OE. slāpan, OHG. slāfan.  
 \*slindan, *sv.* III, see fra-slindan.  
 slūpan, *sv.* II, to slip, 129, 302. OE. slūpan, OHG. slioffan.  
 smakka, *wm.* fig, 208.

smakka-bagms, *sm.* fig-tree.  
 smals, *aj.* small, 227. OE.  
 smæl, OHG. smal.  
 \*smeitan, *sv.* I, see ga-smeitan.  
 smyrn, *sn.* myrrh; wein mip  
 smyrna, wine mingled with  
 myrrh. Gr. *σμύrna*.  
 snaga, *wm.* garment, 208.  
 snáíws, *sm.* snow, 29, 137, 149,  
 188 note. OE. snāw, OHG.  
 snēo.  
 sneipan, *sv.* I, to cut, reap,  
 137, 299. OE. snīpan, OHG.  
 snīdan.  
 sniumjan, *ww.* I, to hasten,  
 320. Cp. OE. snēome, OHG.  
 sniumo, quickly.  
 sniumundō, *av.* with haste,  
 quickly, 344; *comp.* sniumun-  
 dōs, with more haste, 345.  
 sniwan, *sv.* V, to hasten, 104,  
 149, 150, 307. OE. snēowan.  
 snutrs, *aj.* wise, 227. OE.  
 snot(t)or, OHG. snottar.  
 sōkareis, *sm.* disputer, 380.  
 sōkjan, *ww.* I, to seek, desire,  
 long for, question with, dis-  
 pute, 7, 110, 118, 152, 153, 154,  
 157, 162, 283, 316, 317, 322;  
 sōkjan samana, to reason  
 together, to discuss. OE.  
 sēcan, OHG. suohhen.  
 sōkns, *sf.* search, inquiry, 199.  
 \*sopjan, *ww.* I, see ga-sopjan.  
 spaikulatur, *m.* spy, execu-  
 tioner. Lat. speculator, Gr.  
*σπεκουλάτωρ*.  
 sparwa, *wm.* sparrow, 149,  
 208. OE. spearwa, OHG.  
 sparo.  
 spaurds, *f.* stadium, furlong,  
 race-course, 221. OE. spyrd,  
 OHG. spurt.  
 spēdumists, *aj.* last, 246.  
 \*spēps, *aj.* late. OHG. spāti.  
 speiwan, *sv.* I, to spit, 5, 128,  
 300. OE. OHG. spiwan.

spill, *sn.* fable, story. OE.  
 spell, OHG. spel.  
 spillōn, *ww.* II, to narrate,  
 relate, bring tidings of, 325.  
 OE. spellian.  
 spinnan, *sv.* III, to spin, 304.  
 OE. OHG. spinnan.  
 sprautō, *av.* quickly, soon, 344.  
 spyreida, *wm.* large basket.  
 Gr. *σπυρίς*, *gen.* σπυρίδος, fish-  
 basket.  
 staiga, *sf.* path, way. Cp. OE.  
 stig, OHG. stiga.  
 stáinahs, *aj.* stony, 393. OE.  
 stānig, OHG. steinag.  
 stáineins, *aj.* of stone, stony,  
 395. OE. stānen.  
 stáins, *sm.* stone, rock, 10,  
 83, 87 note 1, 103, 180, 353;  
 stáinam wairpan, to stone.  
 OE. stān, OHG. stein.  
 stairnō, *wm.* star, 211. OHG.  
 stern, sterno.  
 \*staldan, *sv.* VII, see ga-  
 staldan.  
 stamms, *aj.* stammering, with  
 an impediment in the speech.  
 OE. stamm, OHG. stam.  
 standan, *sv.* VI, to stand,  
 stand firm, 310. OE. standan,  
 OHG. stantan.  
 staps (*gen.* stadis), *sm.* place,  
 neighbourhood, 41, 197, 354;  
 jáinis stadis, unto the other  
 side (of the lake), εἰς τὸ  
 πέραν. OE. stede, OHG.  
 stat.  
 staps (*gen.* stapis), *sm.* land,  
 shore. OE. stæp, OHG. stad.  
 staua, *wm.* judge, 80, 101, 208,  
 223.  
 staua, *sf.* judgment, 11, 80,  
 192. Cp. OHG. stūa-tago,  
 the day of judgment.  
 staua-stōls, *sm.* the judgment-  
 seat, 389.  
 \*staurknan, *ww.* IV, see ga-  
 staurknan.

- staúrran, *vv.* III, see and-staúrran.
- stáutan, *sv.* VII, to smite, push, 313 note 5. OHG. stōzan.
- steigan, *sv.* I, to ascend, mount up, 17, 48, 78, 83, 99, 103, 124, 128, 133, 168, 300. OE. OHG. stigan.
- stibna, *sf.* voice, 158 note, 192. OE. stemn, stefn. OHG. stemna, stimna, stimma.
- stiggan, *sv.* III, to thrust, push, make war, 304.
- stikls, *sm.* cup, 354. OHG. stechal.
- stiks, *sm.* point, moment; stiks mēlis, a moment of time. OE. stice, OHG. stih.
- stilan, *sv.* IV, to steal, 66, 306. OE. OHG. stelan.
- stiur, *sm.* steer, calf. OE. stēor, OHG. stior.
- stiurjan, *vv.* I, to establish, 85. OE. stieran, OHG. stiuren, to steer.
- stōdjan, *vv.* I, see ana-stōdjan.
- stōjan, *vv.* I, to judge, 80, 81, 100, 101, 152, 153, 316, 317. Cp. OE. stōwian, OHG. stouwen, to restrain.
- \*stráujan, *vv.* I, to strew, spread, spread (with carpets), furnish, 319. OE. strēowian, OHG. strouwen, strewen.
- striks, *sm.* stroke, title, 199. OHG. strih.
- suljō, *wf.* sole of a shoe. Lat. solea.
- sums, *indef. pr.* some one, a certain one, 53, 277, 427, 430; sums... sums, the one... the other; *nom. pl.* sumái(h)... sumáih, some... and others. OE. OHG. sum.
- sundrō, *av.* alone, asunder, apart, privately, 344. OE. sundor, OHG. suntar.
- sunja, *sf.* truth; bi sunjai, truly, verily.
- sunjaba, *av.* truly, 344.
- sunjeins, *aj.* true, veritable.
- sunjis, *aj.* true, 229.
- sunjōn, *vv.* II, to justify, 200, 325.
- sunjōns, *sf.* a verifying, defence, 200.
- sunna, *wm.* sun. OE. sunna, OHG. sunno.
- sunnō, *wf.* or *wm.* sun. OE. sunne, OHG. sunna.
- suns, *av.* soon, at once, immediately; suns-aiw, *av.* immediately, straightway; suns-ei, *cj.* as soon as, 351.
- sunus, *sm.* son, 8, 72, 87 and note 3, 88, 90 and note, 107, 108, 113, 116, 121, 122, 150, 158, 202. OE. OHG. sunu.
- supōn, *vv.* II, to season, 7. OHG. soffōn.
- sūts, *aj.* sweet, patient, peaceable, tolerable, 234, 243, 244. OE. swēte, OHG. suozi.
- supjōn, *vv.* II, supjan, *vv.* I to itch, tickle.
- swa, swah, *av.* so, just so, also, thus. OE. swā.
- swa-ei, swa-swē, *cj.* so that, so as, 351.
- swaifhra, *wm.* father-in-law, 136, 208. OE. swēor, swehor, OHG. swehur.
- swaifhrō, *wf.* mother-in-law, 211.
- \*swairban, *sv.* III, to wipe, 14, 161, see af-swaifban.
- swa-láups, *pr.* so great, 274.
- swa-leiks, *pr.* such, 274, 430. OE. swelc, swylyc, OHG. solih.
- swamms, *sm.* sponge. OE. swamm.
- swaran, *sv.* VI, to swear, 158,

310 and note. OE. *swerian*, OHG. *swerren*, *swerien*.  
*swarē*, *av.* without a cause, in vain.  
*swarts*, *aj.* black, 227. OE. *sweart*, OHG. *swarz*.  
*swa-swē*, *av.* even as, just as; *aj.* so that, 351.  
*swē*, *av.* and *aj.* like, as, just as, so that, about, 5, 351; *swē* ... *swa*, as ... so; *swē* ... *jah*, or *swa jah*, or *swah*, like, ... so too.  
*sweiban*, *sv.* I, to cease, 161, 300. O.Icel. *svifa*.  
*swain*, *sn.* swine, pig, 6, 44, 78, 99. OE. OHG. *swin*.  
*swēran*, *vv.* III, to honour, 328.  
*swērei*, *wf.* honour.  
*swēripa*, *sf.* honour, 384.  
*swērs*, *aj.* honoured, 175, 227, 428. OE. *swær*, OHG. *swār*, heavy.  
*swēs*, *aj.* one's own; as *sb.*, possession, property. OE. *swās*, OHG. *swās*.  
*swē-pauh*, *av.* yet, indeed, however, 351.  
*swiglja*, *wm.* piper, 208.  
*swiglōn*, *vv.* II, to pipe, play the flute, 325. OHG. *swe-galōn*.  
*swiknīpa*, *sf.* purity, pureness, chastify, 384.  
*swi-kunpaba*, *av.* openly, manifestly.  
*swi-kunps*, *aj.* manifest, evident, open, 428; *swikunps wairpan*, to become or be made manifest, *φανερός γίγνεσθαι*.  
*swiltan*, *sv.* III, to die, 146, 304. OE. *sweltan*.  
*swinpei*, *wf.* strength, power, might, 383.  
*swinpnan*, *vv.* IV, to grow strong.

*swinps*, *aj.* strong, sound, healthy, 227, 243. OE. *swip*.  
*swistar*, *f.* sister, 29, 66, 93, 147, 149, 216. OE. *sweostor*, OHG. *swestar*.  
*swōgatjan*, *vv.* I, to sigh, 320, 424.  
*\*swōgjan*, *vv.* I, see *ga-swōgjan*.  
*synagōga-faps*, *sm.* ruler of the synagogue.  
*synagōgē*, *f.* synagogue, 2 note 3. Gr. *συναγωγὴ*.  
*tagl*, *sn.* hair, 17, 22, 159, 182, 354. OE. *tægl*, OHG. *zagal*, tail.  
*tagr*, *sn.* tear, 17, 25, 91, 159, 168, 170, 182, 354. OE. *tēar*, *teagor*, OHG. *zahar*.  
*tahjan*, *vv.* I, to tear, rend.  
*taihsua*, *sf.* the right hand. OHG. *zesawa*.  
*taihsua*, *w.* *aj.* right; as *noun*, *wf.* *taihswō*, the right hand, 29, 149. OHG. *zesō*.  
*taihun*, *num.* ten, 10, 27, 67, 87, 92, 128, 129, 136, 164, 247, 252. OE. *tien*, OHG. *zehan*.  
*taihunda*, *num.* tenth, 253. OE. *tēopa*, OHG. *zehanto*.  
*taihuntaihund-falps*, *num.* hundredfold, 257.  
*taihuntēhund*, *taihuntaihund*, *num.* hundred, 247, 427.  
*tāiknjan*, *vv.* I, to betoken, point out, show. OE. *tācnan*, OHG. *zeihhanen*.  
*tāikns*, *sf.* token, sign, wonder, miracle, 22, 159, 199. OE. *tācn*, OHG. *zeihhan*.  
*tāinjō*, *wf.* a basket of twigs, basket. OHG. *zeina*.  
*tāins*, *sm.* twig, sprig, branch, OE. *tān*, OHG. *zein*.  
*\*tairan*, *sv.* IV, see *ga*, *dis-tairan*.

taleipa, maid, damsel. Gr.  
 τάλιθα.  
 talzeins, *sf.* instruction.  
 talzjan, *vv.* I, to instruct,  
 teach, 175.  
 talzjands, *m.* teacher, 218.  
 \*tamjan, *vv.* I, to tame, 170,  
 see ga-tamjan.  
 tandjan, *vv.* I, to light, kindle.  
 OE. on-tendan.  
 tani, *sm.* deed, work, 11, 80, 81,  
 187.  
 taujan, *vv.* I, to do, make, 104,  
 149, 150, 319, 426. OHG.  
 zouwen.  
 \*taurnan, *vv.* IV, see af-  
 taurnan.  
 \*teihan, *sm.* I, see ga-teihan.  
 tēkan, *sv.* VII, to touch, 282,  
 314, 428. Cp. O.Icel. taka  
 (*pret.* tōk), to take.  
 \*tigus, *sm.* decade, 136, 247.  
 OE. -tig.  
 tilōn, *vv.* II, see ga-tilōn.  
 \*tils, *af.* fit, suitable, 227. OE.  
 til, see ga-tils.  
 \*timan, *sv.* IV, see ga-timan.  
 timrja, *wm.* carpenter, builder,  
 159, 208.  
 timrjan (timbrjan), *vv.* I, to  
 build, 159. OE. timbran,  
 OHG. zimbren. Cp. OE.  
 timber, OHG. zimbar, tim-  
 ber.  
 tiuhan, *sv.* II, to lead, draw,  
 guide, 51, 71, 73, 86, 94, 124,  
 128, 129, 137, 301. OE. tēon,  
 OHG. ziohan.  
 trauan, *vv.* III, to trust, 11,  
 80, 328 and notes 1, 2. OE.  
 trūwian, OHG. trūēn, trūw-  
 ēn.  
 triggwa, *sf.* covenant, 151,  
 192. OE. trēow, OHG.  
 triuwa.  
 triggwaba, *av.* truly, assured-  
 ly, 151.  
 triggws, *af.* true, faithful, 17,

151, 232. Cp. OE. ge-triewe,  
 OHG. gi-triuwi.  
 trimpan, *sv.* III, see ana-  
 trimpan.  
 triu, *sm.* tree, wood, staff,  
 9, 150, 189 note 1. OE.  
 trēo(w).  
 triweins, *af.* wooden, 395.  
 trudan, *sv.* IV, to tread, 125,  
 280, 306 and note. Cp. OE.  
 tredan, OHG. tretan.  
 tuggō, *wf.* tongue, 87, 89, 111,  
 119, 166, 170, 206, 210. OE.  
 tunge, OHG. zunga.  
 tulgus, *af.* firm, fast, 167, 236.  
 tundnan, *vv.* IV, to take fire,  
 331. Cp. OHG. zuntēn.  
 tunpus, *sm.* tooth, 27, 203.  
 Cp. OE. tōp, OHG. zan(d).  
 tuz-wērian, *vv.* I, to doubt,  
 418. Cp. OHG. zur-wāri,  
 suspicious; OE. wær, OHG.  
 wār, true.  
 twaddjē, see 156, 250. OE.  
 twēg(e)a, OHG. zweio.  
 twai (*fem.* twōs, *neut.* twa),  
*num.* two, 10, 149, 170, 247,  
 250, 256, 258; *masc.* OE.  
 twēgen, OHG. zwēne; *fem.*  
 OE. twā, OHG. zwā (zwō),  
*neut.* OE. twā, tū, OHG.  
 zwei.  
 twai tigjus, *num.* twenty, 247.  
 twalib-wintrus, *af.* twelve  
 years old, 34, 236.  
 twalif, *num.* twelve, 149, 247,  
 252. OE. twelf, OHG.  
 zwelif.  
 tweihnai, *num.* two each, 256.  
 Cp. OE. be-twēonum, be-  
 tween.  
 pad-ei, *av.* whither, where,  
 wheresoever.  
 pagkjan, *vv.* I, to think, medi-  
 tate, consider, 17, 28, 59, 96  
 142, 158, 171, 321, 428. OE.  
 pencan, OHG. denken.



- pahan, *vv.* III, to be silent, hold one's peace, 328. Cp. OHG. *dagēn*.  
 pāhō, *wf.* clay, 4, 74, 211. OE. *pō*, OHG. *dāha*.  
 pāhta, *pret.* I thought, 321. OE. *pōhte*, OHG. *dāhta*.  
 pairh, *prep. c. acc.* through, by, by means of, on account of, 171, 350.  
 pairh-bairan, *sv.* IV, to bear through, carry through, 419.  
 pairh-gaggan, *sv.* VII, to go or come through, 419.  
 pairh-leipan, *sv.* I, to go through.  
 pairh-saivan, *sv.* V, to see through, 419.  
 pairh-wakan, *sv.* VI, to keep watch, 165 note.  
 pairh-wisan, *sv.* V, to remain, 419.  
 pairkō, *wn.* a hole through anything, 214; *pairkō nēplōs*, the eye of a needle.  
 \*pairsan, *sv.* III, to be withered or parched, 122, see *ga-pairsan*.  
 ban, *rel. particle*, when, as, then, as long as, 347; *dem.* (never stands first), then, at that time, thereupon; *cj.* but, indeed, and, however, therefore, as long as, 351. OE. *pan*, *pon*.  
 pana-māis, *av.* still, further.  
 pana-seips, *av.* further, more, still; with *neg.* no more, no longer. OE. *sīp*, OHG. *sīd*.  
 pandē, *cj.* if, because, since, when, as long as, until, until that, 351.  
 \*panjan, *vv.* I, see *uf-panjan*.  
 pan-nu, *pan-uh*, *cj.* therefore, then, so, for, 351.  
 par, *av.* there, 345.  
 parba, *wm.* a needy one, pauper, beggar.  
 parba, *sf.* poverty, need, want, 354. OE. *pearf*, OHG. *darba*.  
 \*parban, *vv.* III, see *ga-parban*.  
 par-ei, *av.* where.  
 parf, *pret.-pres.* I need, 137, 335. OE. *pearf*, OHG. *darf*.  
 par-uh, *cj.* therefore, but, and, 351; *av.* there, now.  
 pata, *pr. neut.* that, this, the, 262, 265 note 2. OE. *þæt*, OHG. *daz*.  
 pata-hvah þei, *pr.* whatsoever, 276.  
 pat-ain-ei, *av.* only.  
 pat-ei, *neut. of rel. pr.*, as *cj.* that, because, if, 271 note 1, 351.  
 paprō, *av.* thence, from there, 89, 348.  
 pa-prōh, *av.* afterwards, thenceforth.  
 páu, páuh, *cj.* and *av.* after a *comp.*, also after a *pos.* standing for the *comp.*, than: *gōppusist ... páu* (καλόν σοί ἐστιν ... ἤ), it is better for thee ... than; introducing the second part of a *disjunctive interrogation*, or; *páu niu*, or not; after an *interrog. pr.*, then, in that case; still, perhaps, 349, 351.  
 páuh-jabái, *cj.* even though, 351.  
 páurban, *pret.-pres.* to need, be in want, lack, 292, 335, 427. OE. *purfan*, OHG. *durfan*.  
 páurfts, *aj.* needy, necessary, 335.  
 páurfts, *sf.* need, necessity, 199. OHG. *durft*.  
 páurneins, *aj.* thorny, 395. OE. *pyrnen*, OHG. *dornin*.  
 páurnus, *sm.* thorn, 171, 203. OE. *porn*, OHG. *dorn*.  
 páurp, *sn.* field, 129. OE. *porp*, OHG. *dorf*, village.  
 páursjan, *vv.* I, to thirst, 320, 426.

\**paursnan*, *vv.* IV, to become dry, 122, see *ga-paursnan*.

*pairstei*, *wf.* thirst, 212. OE. *pyrst*, OHG. *durst*.

*paursu*, *aj.* dry, withered, 122, 236. Cp. OE. *pyrre*, OHG. *durri*.

*pē-ei*, *cj.* that, because that, for that, 265 note 1, 351; *ni pē-ei*, not because.

*pei*, *cj.* that, so that; *rel. part.* that, as; used with *salvazuh*, *pishraduh*, *pishvah*, *patahvah*, where it gives the force of a relative, 265 note 1, 351.

*peihan*, *sv.* I, to thrive, prosper, increase, 60, 92, 124, 142, 164, 300. OE. *pēon*, OHG. *dīhan*.

*peihvō*, *wf.* thunder, 211.

*peins*, *poss. pr.* thy, 263, 430. OE. *pīn*, OHG. *dīn*.

\**pīsan*, *sv.* III, see *at-pīsan*. *pis-hun*, *av.* chiefly, especially. *pis-hraduh padei*, *av.* whithersoever.

*pis-lvah*, *pr.* whatsoever, whatever, 276.

*pis-lvaruh*, *av.* wheresoever.

*pis-lvaz-uh sa-ei*, *indef. pr.* whosoever, 276.

*piubi*, *sm.* theft, 187. OHG. *diuba*.

*piubjō*, *av.* secretly, 89, 119, 344.

*piuda*, *sf.* people; *pl.* heathens, Gentiles, 9, 192. OE. *pēod*, OHG. *diot*, *diota*.

*piudan-gardi*, *sf.* kingdom, palace, 34, 194.

*piudanōn*, *vv.* II, to reign.

*piudans*, *sm.* king, 180. OE. *pēoden*.

*piudinassus*, *sm.* kingdom, 33, 203, 381.

*piudiskō*, *av.* after the manner of the Gentiles, 396. OE. *pēodisc*.

*piufs* (*piubs*), *sm.* thief. OE. *pēof*, OHG. *diob*.

*piu-magus*, *sm.* servant.

\**pius*, *sm.* servant, 89, 188. OE. *pēow*, OHG. *deo*.

*piup*, *aj.* good, 171. Cp. OE. *ge-piede*, virtuous.

*piupeigs*, *aj.* good, blessed, 394.

*piupi-qiss*, *sf.* blessing, 389.

*piupjan*, *vv.* I, to do good, bless, praise.

*piup-spillōn*, *vv.* II, to tell or bring glad tidings.

*piwi* (*gen.* *piwjōs*), *sf.* maid-servant, handmaid, 89, 149, 150, 195. OE. *pēowu*, *pēowe*, OHG. *diu*, *gen.* *diuwi*.

\**plāihan*, *sv.* VII, see *ga-plāihan*.

*plagus*, *aj.* soft, tender, 236.

*plauhs*, *sm.* flight, 197.

*pluhan*, *sv.* II, to flee, 302. OE. *fleon*, OHG. *fliohan*.

*prafstjan*, *vv.* I, to console, comfort; *prafstjan sik*, to take courage, be of good cheer.

*pragjan*, *vv.* I, to run, 318.

*pramstei*, *wf.* locust, 212.

*preihan*, *sv.* I, to press upon, throng, crowd, 300.

\**preis* (*neut.* *prija*), *num.* three, 28, 87 note, 128, 152, 247, 251, 256, 258. OE. *pri*, OHG. *dri*.

\**preis tigjus*, *num.* thirty, 247. *pridja*, *num.* third, 253. OE.

*pridda*, OHG. *dritto*.

*pridjō*, *av.* for the third time, 344.

*priskan*, *sv.* III, to thresh, 304. OE. *perscan*, OHG. *dreskan*.

\**priutan*, *sv.* II, see *us-priutan*.

*prūts-fill*, *sn.* leprosy. OE. *prūst-fell*.

*prūts-fills*, *aj.* diseased with leprosy, leprosy.

*pu*, *pers. pr.* thou, 128, 260, 261, 262. OE. *pū*, OHG. *dū*.

*pugkjan*, *vv.* I, to seem, 62, 82, 138, 321. OE. *þyncan*, *dunken*.

*pūhta*, *pres.* it seemed, 321. OE. *pūhte*, OHG. *dūhta*.

*puláins*, *sf.* sufferance, suffering, patience, 200.

*pulan*, *vv.* III, to tolerate, suffer, put up with, endure, 200. OE. *þolian*, OHG. *dolēn*.

*pūsundi*, *sf.* thousand, 8, 26, 82, 102, 194, 247, 427. OE. *pūsend*, OHG. *dūsent*.

*pūsundi-faps*, *sm.* leader of a thousand men, captain, high captain (*χιλιάρχος*), 389.

*-pwa*, *suffix*, 387.

*pwahan*, *sv.* VI, to wash, 149, 310. OE. *þwēan*, OHG. *dwahan*.

*pwairhs*, *aj.* angry. OE. *þweorh*, OHG. *dwerah*, *crooked*.

*-u*, *interrog. particle* (attached enclitically to the first word of its clause), 297, 349.

*ubilaba*, *av.* badly, evilly, 344.

*ubils*, *aj.* evil, bad, 8, 227, 245, 390; as *noun*, *pata ubil* or *ubilō*, the evil; *ubil haban*, to be ill; *ubil qipan*, *c. dat.* to speak evil of, curse. OE. *yfel*, OHG. *ubil*.

*ubiltōjis*, *aj.* evil-doing, as *noun*, evil-doer, 229.

*ubil-waúrdjan*, *vv.* I, to speak evil of.

*ubil-waúrds*, *aj.* evil-speaking, railing, 398.

*-ubni*, *suffix*, 386.

*ubuh* = *uf* + *enclitic particle* *uh*.

*uf*, *prep. c. dat.* and *acc.* under, beneath, in the time of, 350.

*uf-áipeis*, *aj.* under an oath, 374.

*ufar*, *prep. c. acc.* and *dat.* over, above, beyond, 16, 106, 160, 350. OE. *ofer*, OHG. *ubar*.

*ufarassus*, *sm.* abundance, superfluity, 381; *dat.* *ufarassáu*, used as *av.* in abundance, greatly, enough and to spare.

*ufar-fullei*, *wf.* overfullness, abundance, 375.

*ufar-fulls*, *aj.* overfull, abundant, 375.

*ufar-gaggan*, *sv.* VII, to go too far, transgress, 420.

*ufar-gudja*, *wm.* chief-priest, 375.

*ufar-hafnan*, *vv.* IV, to be exalted, 331.

*ufar-mēleins*, *sf.* superscription.

*ufar-mēli*, *sn.* superscription, 187, 375.

*ufar-mēljan*, *vv.* I, to write over, 420.

*ufar-munnōn*, *vv.* II, to forget, 325, 420, 428.

*ufarō*, *av.* above; *prep. c. dat.* and *acc.* above, upon, over, 119, 344.

*ufar-skadwjan*, *vv.* I, to overshadow, 149, 420.

*ufar-steigan*, *sv.* I, to spring up, mount up, 420.

*uf-báuljan*, *vv.* I, to puff up.

*uf-blēsan*, *sv.* VII, to blow up, puff up, 313 note, 417. OHG. *blāsan*.

*uf-blōteins*, *sf.* entreaty, 374.

*uf-brikan*, *sv.* IV, to reject, despise, 417.

*uf-brinnan*, *vv.* I, to burn up, scorch.

*uf-dáupjan*, *vv.* I, to baptize, 417.

*uf-gairdan*, *sv.* III, to gird up, 304.

*uf-graban*, *sv.* VI, to dig up.

uf-haban, *vv.* III, to hold up, bear up.  
 uf-hauseins, *sf.* regard, obedience, 374.  
 uf-hausjan (*c. dat.*), *vv.* I, to submit, obey, listen to, 417.  
 uf-hröpjan, *vv.* I, to cry out.  
 uf-kunnan, *vv.* III (but *pret.* ufkunþa), to recognize, know, acknowledge, 417.  
 uf-kunþi, *sn.* knowledge, 34, 374.  
 uf-ligan, *sv.* V, to lie under, faint, 417.  
 -ufni, *suffix*, 386.  
 uf-rakjan, *vv.* I, to stretch forth, stretch up, lift up.  
 uf-sneipan, *sv.* I, to slay.  
 uf-swögan, *vv.* I, to sigh deeply.  
 ufta, *av.* often, 8.  
 uf-panjan sik, *vv.* I, to stretch oneself. OE. pennan, OHG. dennen.  
 uf-wöpjan, *vv.* I, to cry out, 165 note.  
 \*ugkar, *poss. pr.* of us two, 263.  
 -uh, -h, *enclitic cj.* (like Lat. *que*, and), but, and, now, therefore. In composition with pronouns it often adds intensity to the signification. The *h* is often assimilated to the initial consonant of a following word, 73 note, 164 note, 266, 351. See note to Matth. vi. 7.  
 ühteigō, *av.* seasonably, opportunely, 344.  
 ühtiugs, *aj.* at leisure, 9.  
 ühtwō, *wf.* early morn, 8, 62, 82, 211. OE. üht(a).  
 ulbandus, *sm.* camel. OE. olfend, OHG. olbanta.  
 un-agands, *aj.* fearless, 338.  
 un-agei, *wf.* fearlessness, 376.  
 un-airkns, *aj.* unholy. OHG.

erkan, *cp.* OE. eorc(n)an-stān, precious stone.  
 un-aiwisks, *aj.* blameless.  
 un-bairands, *pres. part.* not bearing, sterile, 376.  
 un-barnahs, *aj.* childless, 393.  
 und, *prep. c. acc.* unto, until, up to; *c. dat.* for, 350; und pateri, while; und hra, how long.  
 undar, *prep. c. acc.* under, 350. OE. under, OHG. untar.  
 undarō, *prep. c. dat.* under, 89, 344, 350.  
 undaurni-mats, *sm.* breakfast, dinner. OE. undern-mete.  
 und-greipan, *sv.* I, to seize, lay hold of, 421.  
 und-rēdan, *sv.* VII, to provide, furnish, grant, 421.  
 und-rinnan, *sv.* III, to run to one, fall to one, fall to one's share, 421.  
 un-fagrs, *aj.* unfit, unsuitable, 376, 391.  
 un-frōdei, *wf.* without understanding, foolishness, folly, 376.  
 un-ga-habands sik, *pres. part.* incontinent.  
 un-ga-hrafrs, *aj.* unruly, disobedient.  
 un-ga-láubeins, *sf.* unbelief.  
 un-ga-láubjands, *pres. part.* unbelieving.  
 un-hálli, *sn.* want of health, sickness, disease, 376.  
 un-handu-waurhts, *aj.* not made by hands.  
 un-hráins, *aj.* unclean.  
 un-hulpa, *wm.* devil, evil or unclean spirit, 376. OE. unholda, OHG. unholdo.  
 un-hulpō, *wf.* devil, evil or unclean spirit.  
 un-hunslags, *aj.* without offering, truce-breaking, implacable, 392.  
 un-hwapnands, *pres. part.* unquenchable.

- un-karja, *w. aj.* careless, neglectful.  
 un-kunps, *aj.* unknown, 428.  
 un-lēps, *aj.* poor. OE. un-læd.  
 un-liuts, *aj.* unfeigned.  
 un-mahteigs, *aj.* weak, impossible.  
 un-mahts, *sf.* infirmity, weakness, 34, 376.  
 un-mana-riggws, *aj.* inhuman, fierce.  
 un-milds, *aj.* not mild, without natural affection, unloving. OE. un-milde, OHG. un-milti.  
 un-riurei, *wf.* immortality, in-corruption.  
 un-rōdjands, *pres. part.* not speaking, speechless, dumb.  
 un-saltans, *pp.* unsalted.  
 unsar, *poss. pr.* our, 175, 263, 264. OE. ūser, OHG. unsēr.  
 un-sēlei, *wf.* wickedness, craftiness, injustice, unrighteousness.  
 un-sēls, *aj.* evil, wicked, unholy.  
 un-sibjis, *aj.* lawless, impious; *sb.* transgressor, 229.  
 un-sweibands, *pres. part.* unceasing.  
 un-swēsei, *wf.* dishonour, shame, disgrace.  
 un-swērs, *aj.* without honour.  
 un-tals, *aj.* unlearned, indocile.  
 untē, *aj.* for, because, since, until, 351.  
 un-tila-malsks, *aj.* rash, unbecomingly proud.  
 unpa-pliuhan, *sv.* II, to escape, 421.  
 un-piup, *sn.* evil.  
 un-pwahans, *pp.* unwashed.  
 un-ūhteigō, *av.* at an unfit time, inopportune.  
 un-wāhs, *aj.* blameless, 74, 376. OE. wōh, bent, wrong, bad.  
 un-weis, *aj.* unlearned, 122, 138, 227. OE. OHG. un-wīs.  
 un-wērjan, *wv.* I, to be unable to endure, be displeased.  
 un-witi, *sn.* ignorance, folly, foolishness, 354. Cp. OE. witt, OHG. wizzi, understanding.  
 un-wits, *aj.* without understanding, foolish.  
 ur-rāisjan, *wv.* I, to raise, rouse up, wake, 137 note, 175 note, 422. OE. rāran.  
 ur-reisan, *sv.* I, to arise, 73 note, 137 note, 175 note 3, 300, 322, 422. OE. OHG. rīsan.  
 ur-rinnan, *sv.* III, to proceed, go out from, go forth, rise, spring up, 175 note 3, 422.  
 ur-rists, *sf.* resurrection, 199, 354, 377. OE. æ-rist, OHG. ur-rist.  
 ur-runs, *sf.* a running out, departure, decease, 73 note, 354.  
 ur-runs, *sm.* a running out, a rising, draught; hence East.  
 us, *prep. c. dat.* out, out of, from, 175 note 2, 350. OE. or-, OHG. ur-, ir-, ar-.  
 us-agjan, *wv.* I, to frighten utterly.  
 us-alpan, *sv.* VII, to grow old, 313 note 1.  
 us-anan, *sv.* VI, to expire, 310, 422.  
 us-bairan, *sv.* IV, to carry out, bear, endure, suffer, answer (Mark xi. 14).  
 us-baugjan, *wv.* I, to sweep out.  
 us-beidan, *sv.* I, to await, look for, 422.  
 us-beisnei, *wf.* long-suffering.  
 us-beisneigs, *aj.* long-abiding, long-suffering, 394.  
 us-beisns, *sf.* long-suffering.

us-bliggwan, *sv.* III, to beat severely, scourge.  
 us-bugjan, *ww.* I, to buy out, buy.  
 us-dāudjan, *ww.* I, to strive, be diligent, endeavour.  
 us-dāudō, *av.* zealously.  
 us-dreiban, *sv.* I, to drive out, send away, 5, 422, 428.  
 us-drusts, *sf.* a falling away, a rough way.  
 us-filh, *sn.* burial, 34, 377.  
 us-filmei, *wf.* amazement.  
 us-films, *aj.* amazed, astonished.  
 us-fōdeins, *sf.* food, nourishment, 377.  
 us-fratwjan, *ww.* I, to make wise. OE. frætw(i)an, frætew(i)an, to adorn.  
 us-fulleins, *sf.* fulfilling, fullness, 377.  
 us-fuljan, *ww.* I, to fulfil, complete, 34.  
 us-fullnan, *ww.* IV, to be fulfilled, become full, come to pass.  
 us-gaggan, *sv.* VII, to go out, forth, away, 436.  
 us-gáisjan, *ww.* I, to deprive of intellect, strike aghast; *pass.* to be beside oneself.  
 us-geisnan, *ww.* IV, to be aghast, be amazed, be astonished, 331.  
 us-giban, *sv.* V, to give out, reward, repay, restore, show, 422.  
 us-gildan, *sv.* III, to repay, reward, 304. OE. gieldan, OHG. geltan.  
 us-graban, *sv.* VI, to dig out, pluck out, break through.  
 us-gutnan, *ww.* IV, to be poured out, be spilt, flow away, 331.  
 us-hafjan, *sv.* VI, to take up, lift up; ushafjan sik jáinprō, to depart thence.

us-háuhjan, *ww.* I, to exalt.  
 us-háuhnan, *ww.* IV, to be exalted, 331.  
 us-hlāupan, *sv.* VII, to leap up, rise quickly.  
 us-hramjan, *ww.* I, to crucify.  
 us-hrisjan, *ww.* I, to shake out, shake off. OE. hrisian.  
 us-keinan, *sv.* I, to spring up, grow up, put forth, produce, see keinan.  
 us-kiusan, *sv.* II, to choose out, prove, test; with *instr. dat.* to cast out, reject, 422, 428.  
 us-kunps, *aj.* well-known, evident, manifest, 377, 391.  
 us-lagjan, *ww.* I, to lay out, stretch out, lay, lay upon.  
 us-laubjan, *sv.* I, to permit, allow, suffer, 422.  
 us-leipan, *sv.* I, to go away, pass by, come out.  
 us-lipa, *wm.* one sick of the palsy, paralytic person.  
 us-lūkan, *sv.* II, to open, unsheath (a sword).  
 us-luknan, *ww.* IV, to become unlocked, be opened, open, 331.  
 us-maitan, *sv.* VII, to cut down.  
 us-mērnān, *ww.* IV, to be proclaimed, 331.  
 us-mēt, *sn.* behaviour, manner of life, 122. Cp. MHG. mēz, measure.  
 us-mitan, *sv.* V, *figuratively*, to behave; uswiss usmitan, to be in error, to err.  
 us-niman, *sv.* IV, to take out or away, take down.  
 us-qiman, *sv.* IV, *c. dat.* or *acc.* to kill, destroy, 428.  
 us-qiss, *sf.* accusation, charge, 377.  
 us-qistjan, *ww.* I, *c. dat.* and *acc.* to kill, 428.

us-qipan, *sv.* V, to proclaim, blaze abroad, 422.  
 us-saifran, *sv.* V, to look up, look on, receive sight.  
 us-sandjan, *wv.* I, to send out, send forth, send away.  
 us-satjan, *wv.* I, to set on, place upon, set, plant.  
 us-siggwan, *sv.* III, to read.  
 us-skäus, *aj.* vigilant, 232.  
 us-skawjan (for \*us-skáujan), *wv.* I, with *refl. acc.* sik, to awake; *passive*, to recover oneself.  
 us-standan, *sv.* VI, to stand up, rise up, rise again, come out or from, 138, 175 note 3.  
 us-stass, *sf.* resurrection, rising, 138, 198 note, 377.  
 us-steigan (usteigan), *sv.* I, to go up, mount.  
 us-stiurei, *wf.* excess, riot, 85.  
 us-stiuriba, *av.* licentiously, riotously.  
 us-táiknjan, *wv.* I, to show, prove.  
 us-tiuhan, *sv.* II, to lead out, lead or take up, drive forth, finish, perform, perfect, 422.  
 us-priutan, *sv.* II, to threaten, trouble, use spitefully, 302.  
 OE. *ā-prēotan*, to be weary.  
 us-pulan, *wv.* III, to endure.  
 us-wahsts, *sf.* growth, increase, 354. OHG. *wahst*.  
 us-waifpan, *sv.* III, to drive out, cast forth, overthrow, reject, 428.  
 us-wakjan, *wv.* I, to wake up, awake from sleep. OE. *weccan*, OHG. *wecken*.  
 us-walteins, *sf.* overthrow, a subverting.  
 us-waltjan, *wv.* I, to overthrow, overturn.  
 us-waurhts, *aj.* right, just, righteous.

us-weihs, *aj.* unholy, profane.  
 us-windan, *sv.* III to plait.  
 us-wiss, *aj.* dissolute, vain.  
 üt, *av.* out, forth, 8; ūta, out, without, 8, 348; ūtaþrō, ūtana, *c. gen.* from without, 114, 348, 427.  
 uz-ēta, *wm.* manger.  
 uz-ōn, see us-anan.  
 uz-uh, *prep.* whether from, 175 note 2.

\*waddjus, *sf.* wall, 156, 204.  
 wadi, *sn.* pledge, earnest, 187.  
 OE. *wedd*, OHG. *wetti*.  
 waggari, *sm.* pillow. OE. *wangere*, OHG. *wangari*.  
 wagjan, *wv.* I, to move, shake. OE. *wecgan*, OHG. *weggen*.  
 \*wāhs, *aj.*, see un-wāhs.  
 wahsjan, *sv.* VI, to grow, increase, 149, 310. OE. *weaxan*, OHG. *wahsan*.  
 \*wahst, *sf.*, see us-wahsts.  
 wahstus, *sm.* growth, size, stature.  
 wahtwō, *wf.* watch, 211. OHG. *wahta*.  
 wái, *interj.* woe! OE. *wā*, *wē*, OHG. *wē*.  
 waian, *sv.* VII, to blow, 10, 76, 98, 122, 314 and note. OE. *wāwan*, OHG. *wāen*.  
 \*wāibjan, *wv.* I, see bi-wāibjan.  
 wái-dédja, *wm.* woe-doer, malefactor, thief.  
 wái-fairhjan, *wv.* I, to lament loudly, wail greatly. OHG. *wē-verhen*, *wē-veren*.  
 waihssta, *wm.* corner.  
 waihts, *f.* thing, affair; mostly used along with the *neg. particle* ni, as *acc.* ni waiht, waiht ni, naught, nothing; ni waihtái, ni in waihtái, in nothing, not at all, 221 and note. OE. OHG. *wiht*.

waila, *av.* well, rightly, excellently, 10, 66 note. OE. wel, OHG. wela, wola.  
 waila-dēps, *sf.* benefit, 389. OE. wel-dād, OHG. wola-tāt.  
 waila-mērjan, *vv.* I, to preach, bring good tidings.  
 waiþs, *sm.* wreath, crown. O.Ícel. veipr.  
 wair, *sm.* man, 175, 179 note 2. OE. OHG. wer.  
 wairilō, *wf.* lip. OE. *pl.* weleras from \*werelas by metathesis.  
 wairpan, *sv.* III, to throw, cast, 10, 134 note, 304, 428. OE. weorpan, OHG. werfan.  
 wairs, *av.* worse, 88, 149, 175, 345. OE. wiers, OHG. wirs.  
 wairsiza, *aj.* worse, 175, 245. OE. wiersa, OHG. wirsiro.  
 wairpan, *sv.* III, to become, be, happen, come to pass, 67, 71, 73, 124, 128, 137 and note, 171, 284, 303, 322, 428, 433, 435, 436. OE. weorpan, OHG. werdan.  
 wairpida, *sf.* worthiness, dignity, 384. OHG. wirdida.  
 wairps, *aj.* worthy, 227, 427. OE. weorþ, OHG. werd.  
 wāit, *pref.-pres.* I know, 333. OE. wāt, OHG. weiz.  
 waja-mēreins, *sf.* blasphemy.  
 waja-mērjan, *vv.* I, to blaspheme, slander.  
 wakan, *sv.* VI, to wake, watch, 310. OE. wacan, to awake.  
 \*wakjan, *vv.* I, see us-wakjan.  
 \*waknan, *vv.* IV, see ga-waknan.  
 waldan, *sv.* VII, to rule, govern, 313 note 1. OE. wealdan, OHG. waltan.  
 waldufni, *sn.* power, might, dominion, authority, 33, 158 note, 187, 386.

walis, *aj.* chosen, true, dear, beloved.  
 waljan, *vv.* I, to choose, 318. OHG. wellen.  
 waltjan, *vv.* I, to roll, beat upon, dash against. OHG. welzen.  
 walwisōn, *vv.* II, to wallow.  
 \*walwjān, *vv.* I, see af, at-walwjān.  
 wamba, *sf.* belly, womb, 161, 192. OE. wamb, OHG. wamba.  
 wan, *sm.* want, lack; wan-wisan, with *dat.* of person and *gen.* of thing, to lack.  
 wandjan, *vv.* I, to turn, turn round, 320, 400. OE. wendan, OHG. wenten.  
 waninassus, *sm.* want, 381.  
 wans, *aj.* lacking, wanting, 427. OE. OHG. wan.  
 \*war (*nom. pl. masc.* warai), *aj.* wary, cautious, sober. OE. wær, OHG. gi-war.  
 wardja, *wm.* guard, 208, 223. Cp. OE. weard, OHG. wart.  
 \*wardjan, *vv.* I, see fra-wardjan.  
 \*wards, *sm.*, see daúra-wards.  
 \*wargjan, *vv.* I, see ga-wargjan.  
 \*wargs, *sm.*, see láuna-wargs.  
 warjan, *vv.* I, to forbid, 318. OE. werian, OHG. werren.  
 warmjan, *vv.* I, to warm, cherish, 133 note. OE. wierman, OHG. wermen.  
 wasjan, *vv.* I, to clothe, 175 note, 318. OE. werian, OHG. werien.  
 wasti, *sj.* clothing, raiment, dress, 194.  
 watō, *wm.* water, 170, 214 note.  
 waurd, *sm.* word, 4, 11, 71, 89,



94, 114, 173, 181, 182, 353.  
 OE. word, OHG. wort.  
 waurdaks, *aj.* verbal, 393.  
 waurda-jiuka, *sf.* a strife about words, 389.  
 \*waurdjan, *wv.* I, see and-, filu-, ubil-waurdjan.  
 \*waurhts, *sf.*, see fra-waurhts.  
 waurkjan, *wv.* I, to work, make, perform, 71, 73, 94, 138, 426. OE. wyrcan, OHG. wurchen.  
 waurms, *sm.* serpent, 73, 94. OE. wyrm, OHG. wurm, worm.  
 waurstw, *sn.* work, deed, 29, 149, 189 note 2.  
 waurstweigs, *aj.* effective, effectual, 394.  
 waurstwja, *wm.* worker, labourer, husbandman.  
 waurts, *sf.* root, 199. OE. wyrst, OHG. wurz.  
 wëgs, *sm.* wave, tempest, storm. OE. wæg, OHG. wāg.  
 weiha, *wm.* priest, 208, 223.  
 weihan, *wv.* III, to sanctify, make holy. OHG. wihen.  
 weihan, *sv.* I, to fight, strive, 128, 300.  
 weihpa, *sf.* holiness, 384. OHG. wihida.  
 weihnan, *wv.* IV, to become holy, be hallowed, 331, 400.  
 weihs (*gen.* weihsis), *sn.* town, village. OE. wic, OHG. wîch, Lat. vicus.  
 weihs, *aj.* holy, 223, 227. OHG. wîh.  
 wein, *sm.* wine. OE. OHG. wîn, Lat. vinum.  
 weina-gards, *sm.* vineyard, 389.  
 weina-tains, *sm.* vine-branch.  
 weina-triu, *sm.* vine, vine-tree, 389. OE. wîn-trēow.

wein-drugkja, *wm.* wine-bibber, 389.  
 weipan, *sv.* I, to crown, 300.  
 \*weis, *aj.* see hindar-, un-weis. OE. OHG. wis, wise, learned.  
 weis, *pers. pr.* we, 260.  
 weisōn, *wv.* II, see ga-weisōn.  
 \*weit, *sm.* see fra-, id-Weit.  
 \*weitān, *sv.* I, see fra-Weitān.  
 \*weitjan, *wv.* I, see fair-Weitjan.  
 weitwōdei, *wf.* witness, testimony.  
 weitwōdi, *sm.* testimony.  
 weitwōdipa, *sf.* testimony, witness.  
 weitwōdjan, *wv.* I, to bear witness, testify; galiug weitwōdjan, to bear false witness.  
 weitwōds, \*weitwōps, *m.* witness, 219.  
 wēnjan, *wv.* I, to hope, expect, await, 320, 400. OE. wēnan, OHG. wānen.  
 wēns, *sf.* hope, 29, 199. OE. wēn, OHG. wān.  
 \*wērjan, *wv.* I, see tuz-wērjan.  
 \*wērs, *aj.*, see tuz-wērjan.  
 \*wīdan, *sv.* I, see ga-wīdan.  
 wīduwairna, *wm.* orphan; *aj.* comfortless.  
 wīduwō, *wf.* widow, 38, 68. OE. wīdwe, wuduwe, OHG. wituwa.  
 \*wīgan, *sv.* V, see ga-wīgan.  
 wīgans, *sm.* ? war (see note to Luke xiv. 31).  
 wīgs, *sm.* way, journey, 66, 149, 169, 180. OE. OHG. weg.  
 wīkō, *wf.* week. O.Icel. vika, OE. wice, wuce, OHG. wehha.  
 wīlja, *wm.* will, 208. OE. willa, OHG. willo.

wilja-halpei, *wf.* respect of persons, 389.

wiljan, *v.* to be willing, will, wish, 44, 89, 175 note 2, 343. OE. willan.

\*wiljis, *aj.*, see ga-, silba-wiljis. wilpeis, *aj.* wild, 153 note, 230. OE. wilde, OHG. wildi.

wilwan, *sv.* III, to rob, plunder, take by force, 304.

\*windan, *sv.* III, to wind, 304. OE. windan, OHG. wintan, see bi-windan.

winds, *sm.* wind, 60, 180. OE. wind, OHG. wint.

winnan, *sv.* III, to suffer, sorrow, 304. OE. OHG. winnan, to struggle.

wintrus, *sm.* winter, 204. OE. winter, OHG. wintar.

winpi-skaurō, *wf.* winnowing fan.

wipja, *sf.* crown.

wis, *sn.* calm (of the sea).

wisan, *sv.* V, to be, remain, 26, 60, 128, 174, 284, 308, 342, 428, 433; waila wisan, be merry. OE. OHG. wesan.

\*wiss (in un-wiss), *aj.* known. Cp. OE. ge-wiss, OHG. gi-wis, certain.

wists, *sf.* being, existence, 354.

wit, *pers. pr.* we two, 260. OE. wit.

\*witan, *pres. pres.* to know, 27, 29, 38, 49, 68, 88, 103, 122, 129, 138, 170, 311, 333. OE. witan, OHG. wizzan.

witan, *wf.* III, to watch, keep watch, observe, 328. OHG. gi-wizzēn.

\*witi, *sn.*, see un-witi.

witōda-lāus, *aj.* lawless, 397.

witōdeigō, *av.* lawfully.

witōp, *sn.* law, III, 182.

witubni, *sn.* knowledge, 158 note, 386.

wipōn, *wf.* II, to shake, wag.

wipra, *prep. c. acc.* against, over against, by, near, to, in reply to, in return for, on account of, for, 350. OHG. widar.

wipra-gaggan, *sv.* VII, to go to meet, 423.

wipra-ga-mōtjan, *wf.* I, to go to meet, 423.

wipra-wairps, *aj.* opposite, over, against, 378, 428.

wiprus, *sm.* lamb, 203. OE. weper, OHG. wider, widar.

wlāitōn, *wf.* II, to look round about. OE. wlātian.

wlits, *sm.* face, countenance, 149.

wōpjan, *wf.* I, to call, cry out, cry aloud, crow. OE. wēpan, OHG. wuoffan.

wōpeis, *aj.* sweet, 231. OE. wepe.

wōps (wōds), *aj.* mad, possessed, 122. OE. wōd.

wraiqs, *aj.* crooked.

wraka, *sf.* persecution, 149. OE. wracu.

wrakja, *sf.* persecution, 192.

wraks, *sm.* persecutor, 354.

wratōdus, *sm.* journey, 385.

wratōn, *wf.* II, to go, travel.

wrikan, *sv.* V, to persecute, 29, 149, 308. OE. wrecan, OHG. rechan.

wrōhjan, *wf.* I, to accuse. OE. wrēgan, OHG. ruogen.

wrōhs, *sf.* accusation, 199. Cp. OE. wrōht.

wruggō, *wf.* snare.

wulfs, *sm.* wolf, 16, 56, 87 and note, 88, 89 note, 134 note, 149, 158, 160, 180, 353. OE. wulf, OHG. wolf.

wulla, *sf.* wool, 139, 158. OE. wull, OHG. wolla.

wullareis, *sm.* one who whitens wool, a fuller.

wulpags, *aj.* gorgeous, glorious, 392.

wulprs, *aj.* of worth, of consequence; mais wulpriza wisan, to be of more worth, be better. Cp. OE. wuldor, glory, praise.

wulpus, *sm.* glory, 203.

wunds, *aj.* wounded; háubip wundan briggan, to wound in the head. OE. wund, OHG. wunt.

wundufni, *sf.* wound, plague, 158 note, 194, 386.

wunns, *sf.* suffering, affliction.

## PROPER NAMES

THE Gothic spelling and pronunciation of Greek proper names, and of loan-words generally, were intentionally excluded from the chapter on Gothic pronunciation, in order that what was necessary to be said on these points might be reserved for the Glossary of proper names. The following few remarks, which are mostly confined to the vowels in proper names, will be useful to the learner:—

Greek α is regularly represented by a, as Ἀβιάθαρ, Abiaþar; Ἄννα, Anna; Βῆθσφαγή, Bēþsfagei; Δημάς, Dēmas; Ὠμάς, Ōmas; Ἰσαάκ, Isak.

Greek ε is regularly represented by ai, as Ἐφεσος, Aifaisō; λεγεών, Laígaíōn; Πέτρος, Paítrus; Βεελζεβούλ, Baíaiþzaíbul; but Βηθλεέμ, Bēþlahaim. Cp. § 10.

Greek ι is represented by i or ei. No fixed rule can be laid down as to when it is represented by the one and when by the other. Examples of the former are:—Δεκάπολις, Daíkapaúlis; Φιλητός, Filētus; Ἰδουμαία, Idumaia; Συρία, Syria; Ἰακώβ, Iakōb; Ἰησοῦς, Iēsus; Ἰωσήφ, Iōsēf; and of the latter:—Ἰκόνιον, Eikaúniō; Γαλιλαία, Galeilaia; Τιμόθεος, Teimaúþaús; Σιδών, Seidōn; Σίμων, Seimōn.

ι is represented by ai in Kyreinaíus, Κυρήνιος.

ι is sometimes represented by j before a following vowel, as Ἰάειρος, Jaeirus; Ἰαννῆς, Jannēs; Μαρία, Marja, beside Maria.

Greek ο is regularly represented by au in other than final syllables, as Ὀνησιφόρος, Aúneiseifaúrus; Βοανεργές, Baúanaírgaís; Ἰόρδανος, Iaúrdanus; Σολομών, Saúlaúmōn. Cp. the beginning of § 11.

In final syllables it is regularly represented by u, as

Αὔγουστος, *Agustus*; Μάρκος, *Markus*; Φίλιππος, *Filippus*; Πέτρος, *Paítrus*. These and similar words are declined like *sunus* (§ 202) in the singular, but are mostly declined like *i*-stems (§§ 196, 198) in the plural.

ο is represented by *ō* in *Aírmōgáinēs*, Ἑρμογένης. The *u* instead of *aú* in *Iáirusaúlyma*, Ἱεροσόλυμα is due to the influence of the *u* in *Iáirusalēm*, Ἱερουσαλήμ.

Greek υ is regularly represented by *γ* in the Gothic alphabet, so that forms like Φύγελος, Συρία ought properly to be transcribed by *Fwgaílus*, *Swria*, cp. *au*, *eu* below. It has however become usual in all grammars, glossaries, and editions of the Gothic text, to transcribe Greek υ in the function of *a* vowel by *y*. Inaccurate as this mode of transcription is, I have thought it advisable to adopt the usual transcription throughout this book. Examples are:—Τυχικός, *Tykeikus*; Ἱεροσόλυμα, *Iáirusaúlyma*; Ὑμέναιος, *Ymaínaus*; Συμεών, *Symaíōn*.

υ is represented by *aú* in *Saúr*, Σύρος.

Greek η is mostly represented by *ē*, as Ἀσήρ, *Asēr*; Δημάς, *Dēmas*; Φανουήλ, *Fanuēl*; Ἰησοῦς, *Iēsus*. It is also sometimes represented by *ei* (cp. § 5), as Ὀνησιφόρος, *Aúnei-seifaúrus*; Κυρήνιος, *Kyreinaíus*.

η is represented by *ai* in *Gaírgaísainus*, Γεργεσηνός. And beside the regular form *Bēpania*, Βηθανία, we have the *dat.* form *Bīpaniīn* (Mark xi. 1).

Greek ω is usually represented by *ō*, as Ἰακώβ, *Iakōb*; Ἰωσήφ, *Iōsēf*; Μωσῆς, *Mōsēs*; Θωμᾶς, *Thōmas*; Σολομών, *Saúlaúmōn*.

It is represented by *au* in *Lauidja*, Λαῖς; *Trauada*, Τρωάς; cp. the end of § 11. And by *ū* in *Rūma*, Lat. *Rōma*.

Greek αι, which was a long open e-sound like the *æ* in OE. *slæpan*, is regularly represented by *ai*, as Ἀλφαῖος, *Alfaíus*; Ναϊμάν, *Naiman*; Ἰδουμαία, *Idumaia*; Φαρισαῖος, *Fareisaius*; cp. the close of § 10.

αἰ is represented by aei, as Βηθσαιδᾶ, *Bēpsaeida*; Ἡσαίας, *Ēsaeias*.

Greek ει, which was a long i-sound, is regularly represented by ei (§ 3), as Δαυείδ, *Daweid*; Ἰδαίρος, *Jaeirus*.

Greek αυ is represented by aw, as Δαυείδ, *Daweid*; Παῦλος, *Pawlus*. *Agustáu* (Luke ii. 1) is probably a mistake for *Awgustáu*.

Greek ευ is represented by aīw, as Εὐνίκη, *Aīwneika*; Λευτς, *Laīwweis*; εὐαγγέλιον, *aīwaggēljō*.

Greek ου, which was a long close u-sound, is regularly represented by u, as Αὔγουστος, *Agustus*; Φανουήλ, *Fanuēl*; Ἰδουμαία, *Idumaia*; Ἰησοῦς, *Iēsus*; Ἰούδας, *Iudas*; Καφαρναούμ, *Kafarnaum*.

The Gothic representation of the Greek consonants in proper names requires but little comment. The Greek consonants are generally represented by the corresponding Gothic equivalents, that is β, γ, δ, ζ, θ, κ, λ, μ, ν, ξ, π, ρ, σ (s), τ, φ, ψ are almost in every case regularly represented by b, g, d, z, þ, k, l, m, n, ks, p, r, s, t, f, ps respectively. For examples see the Glossary below. The following points require to be noticed :—

The Greek spiritus asper is generally represented by h, as Ἑλισαῖος, *Haīleisaius*; Ἠλίας, *Hēlias*; Ἡρωδιανός, *Hērōdiānus*; it is however also occasionally omitted, as in Ἱερουσαλήμ, *Iaīrusalēm*.

An h has sometimes been inserted in the Gothic form between two vowels, as Ἀβραάμ, *Abraham*; Βηθλεέμ, *Bēpla-haīm*; Ἰωάννης, *Iōhannēs*.

For Greek τ we have þ in Ναζαρέτ, *Nazareþ*.

Greek χ is represented by X in Χριστός, *Χριστός*; but it is generally represented by k, as Ἀντιόχια, *Antiochia*; Τυκεῖκος, *Tykeikos*. On the other hand Greek κ is represented by X in Χρῆσκος, *Chrēskos*.

The inflected forms of Greek proper names in Gothic are given in the Glossary below, so far as they occur in

the specimens which I have chosen. No hard and fast rule for the inflection of these words can be given, as they sometimes preserve the Greek endings, sometimes have Gothic endings, and sometimes have a mixture of the two. Most consistency prevails in nouns ending in the *nom.* in *-us*, Greek *-os*; these usually follow the *u*-declension in the *sing.*, but the *i*-declension in the *plural*.

Throughout the grammar I have followed the usual practice of regarding each of the digraphs *ai*, *au* (printed *ái*, *aí*, *ai*; *áu*, *áu*, *au* in this book) as representing three different sounds, see §§ 10, 67, 69, 76, 83; and §§ 11, 71, 73, 80, 84. Some scholars go so far as to assume that the Germanic diphthongs *ai*, *au* remained in Gothic in accented syllables, but became respectively long open *æ* and long open *ō* in other positions. It is not, however, improbable that the two diphthongs had become monophthongs in all positions at the time Ulfilas lived, just as e. g. *ai* had become a monophthong in Greek at a much earlier period, although the *ai* was retained in writing. It seems almost incredible that a man like Ulfilas, who showed such great skill in other respects, should have used *ai* for a short open *e*, a long open *æ* and a diphthong; and *au* for a short open *o*, a long open *ō* and a diphthong. Whereas, if we assume that the diphthongs had become monophthongs (*æ*, *ō*), there is nothing incongruous in his having used each of the digraphs to represent two sounds which only differed in quantity but not in quality. This will also account for the fact that he regularly transcribed Greek *ai* by *ai*, and *au* by *aw*, because in the former case the diphthong had become a monophthong, and in the latter case the second element of the original Greek diphthong had become a spirant which at a later period was pronounced *v* before voiced and *f* before voiceless sounds.

## GLOSSARY OF PROPER NAMES

**Abiapar** (Ἀβιάπαρ), *sm.* 'Abiathar'; *dat.* Abiapara.

**Abraham** (Ἀβραάμ), *sm.* 'Abraham'; *gen.* Abrahamis; *dat.* Abrahamas.

**Agustus** (Αὔγουστος), *sm.* 'Augustus'; *dat.* Agustáu.

**Aifaisō** (Ἐφεσος), *wf.* 'Ephesus'; *dat.* Aifaisōn.

**Airmōgainēs** (Ἑρμογένης), *m.* 'Hermogenes'.

**Aíwneika** (Εὐνίκη), *sf.* 'Eunice'; *dat.* Aíwneikái.

**Alaíksandrus** (Ἀλέξανδρος), *sm.* 'Alexander'; *gen.* Alaíksandráus.

**Alfaius** (Ἀλφαῖος), *sm.* 'Alphaeus'; *gen.* Alfaiáus.

**Andraías** (Ἀνδρέας), *wm.* 'Andrew'; *acc.* Andraian; *gen.* Andraíns; *dat.* Andraín.

**Anna** (Ἄννα), *fem.* 'Anna'.

**Antiaúkia** (Ἀντιοχία), *sf.* 'Antioch'; *dat.* Antiaúkiái.

**Arimapaia** (Ἀριμαθαία), 'Arimathaea'; *gen.* Arimapaías.

**Asēr** (Ἀσέρ), *sm.* 'Aser'; *gen.* Asēris.

**Asia** (Ἀσία), *sf.* 'Asia'; *dat.* Asiái.

**Aúneiseifáurus** (Ονησιφόρος), *sm.* 'Onesiphorus'; *gen.* Aúneiseifaurás.

**Baíafilzaíbul** (Βεελζεβούλ), *m.* 'Beelzebub'.

**Barabbas** (Βαραββᾶς), *m.* 'Barabbas'; *acc.* Barabban.

**Barteimaius** (Βαρτιμαῖος), *sm.* 'Bartimaeus'.

**Barpaúlaúmaius** (Βαρθολομαῖος), *sm.* 'Bartholomew'; *acc.* Barpaúlaúmain.

**Baúanaírgais** (Βοανεργῆς), 'Boanerges'.

**Bēpania**, **Bīpania** (Βηθανία), *fem.* 'Bethany'; *dat.* Bīpaniin, Bēpaniijn (John xii. 1).

**Bēplahaim** (Βηθλεέμ), 'Bethlehem'.

**Bēpsaeida** (Βηθσαῖδά), 'Bethsaida'.

**Bēpsagei** (Βηθσφαγή), *wf.* 'Bethphage'; *dat.* Bēpsagein.

**Daíkapaúlis** (Δεκάπολις), *fem.* 'Decapolis'; *gen.* Daíkapaúlaiōs; *dat.* Daíkapaúlein.

**Dalmatia** (Δαλματία), *sf.* 'Dalmatia'; *dat.* Dalmatiái.

**Daweid** (Δαβείδ), *sm.* 'David'; *gen.* Daweidis.

**Dēmas** (Δημάς), *m.* 'Demas'.

**Eikaúniō** (Ἰκόνιον), *wf.* 'Iconium'; *dat.* Eikaúniōn.

**Ēsacías** (Ἠσαΐας), *m.* 'Esaias'; *acc.* Ēsaian; *gen.* Ēsaieins (Eisaeiins); *dat.* Ēsaīn.

**Fanuēl** (Φανουήλ), *sm.* 'Phanuel'; *gen.* Fanuēlis.

**Fareisaius** (Φαρισαῖος), *sm.* *nom. pl.* Fareisaieis, 'Pharisees'; *gen. pl.* Fareisaiē; *dat. pl.* Fareisaium.



**Filētus** (Φιλητός), *sm.* 'Philetus'.

**Filippus** (Φίλιππος), *sm.* 'Philip'; *acc.* Filippu; *gen.* Filippáus; *dat.* Filippáu.

**Fygáius** (Φύγιος), *sm.* 'Phygellus'.

**Fynikiska**, *aj.* 'Phenician'.

**Gaddarēnus** (Γαδαρηνός), *sm.*; *gen. pl.* Gaddarēnē, 'of the Gadarenes'.

**Gaírgaisainus** (Γεργεσηνός), *sm.*; *gen. pl.* Gaírgaisainē, 'of the Gergesenes'.

**Galatia** (Γαλατία), *sf.* 'Galatia'; *dat.* Galatíai.

**Galeilaia** (Γαλιλαία), *fem.* 'Galilee'; *acc.* Galeilaian; *gen.* Galeilaias; *dat.* Galeilaia.

**Galeilaius** (Γαλιλαίος), *sm.* 'Galilaean'; *gen. pl.* Galeilaiē.

**Gaúlgaúpa** (Γολγοθᾶ), 'Golgotha'.

**Gaúmaúrus** (Γομόρρος), *sm.* an inhabitant of 'Gomorrha'; *dat. pl.* Gaúmaúrjam.

**Haileisaius** (Ελισαῖος), *sm.* 'Eli-seus'; *acc.* Haileisaiu; *dat.* Haileisaiáu.

**Haíródiadins**, *see* Hērōdia.

**Hēlias** (Ἠλίας), *m.* 'Elias'; *gen.* Hēleiins; *dat.* Hēlijin; *acc.* Hēlian.

**Hērōdēs**, *is* (Ἡρώδης), *sm.* 'Herod'; *dat.* Hērōda.

**Hērōdia** (Ἡρώδης), *wf.* 'Herodias'; *gen.* Hērōdiadins, **Haíródiadins**.

**Hērōdianus** (Ἡρωδιανός), *sm.* 'Herodian'; *dat. pl.* Hērōdianum; *gen. pl.* Hērōdianē.

**Iaírikō** (Ιεριχώ), *wf.* 'Jericho'; *dat.* Iaírikōn.

**Iaírusalēm** (Ιερουσαλήμ), *fem.* 'Jerusalem'.

**Iaírusaúlyma** (Ἱεροσόλυμα), *sf.* 'Jerusalem'; *dat.* Iaíru-saúlymái; *gen.* Iaírusaúly-mōs.

**Iaírusaúlymeis**, *pl.* 'Jerusalem'; 'the people of Jerusalem'; *dat. pl.* Iaírusaúly-mim.

**Iakōb** (Ἰακώβ), *sm.* 'Jacob'; *gen.* Iakōbis; *dat.* Iakōba.

**Iakōbus** (Ἰάκωβος), *sm.* 'James'; *acc.* Iakōbu; *gen.* Iakōbáus, Iakōbis; *dat.* Iakōbáu, Iakōba.

**Iaúrdanus** (Ἰορδάνος), *sm.* 'Jordan'; *gen.* Iaúrdanáus; *dat.* Iaúrdanáu.

**Idumaia** (Ἰδουμαία), 'Idumaea'; *dat.* Idumaia.

**Iēsus** (Ἰησοῦς), *sm.* 'Jesus'; *acc. voc.* Iēsu; *gen.* Iēsius; *dat.* Iēsua (Iēsu).

**Iōhannēs**, *is* (Ἰωάννης), *m.* 'John'; *acc.* Iōhannēn, Iōhannē; *gen.* Iōhannis, Iōhannēs; *dat.* Iōhannē, Iōhannēn.

**Iōsēf** (Ἰωσήφ), *sm.* 'Joseph'; *gen.* Iōsēfis; *dat.* Iōsēfa.

**Iōsēs** (Ἰωσή), *sm.* 'Joses'; *gen.* Iōsezis.

**Isak** (Ἰσαάκ), *sm.* 'Isaac'; *dat.* Isaka; *gen.* Isakis.

**Iskariōtēs**, Iskarijōtēs (Ἰσκαριώτης), *m.* 'Iscaiot'; *acc.* Iskariōtēn.

**Israēl** (Ἰσραήλ), 'Israel'; *dat.* Israēla; *gen.* Israēlis.

**Iudaia** (Ἰουδαία), 'Judaea'; *acc.* Iudaian; *dat.* Iudaia; *gen.* Iudaias.

**Iudaialand**, *sm.* 'Judaea'.

**\*Iudaieis** (Ἰουδαῖοι), *sm. pl.* 'Jews'; *gen.* Iudaiē.

**Iudas** (Ἰούδας), *m.* 'Judas'; *acc.* Iudan; *gen.* Iudins.

**Iusē** (Ἰωσή), 'Joses'.

Jaeirus (Ίάειρος), *sm.* 'Jairus'.  
Jannēs (Ἰαννῆς), *m.* 'Jannes'.

Kafarnaum (Καφαρναούμ, Καπερναούμ), 'Capernaum'.

Kaisaria (Καίσαρῖα), *f.* 'Caesarea'; *gen.* Kaisarias.

Kananeitēs (Κανανίτης), *m.* 'Canaanite'; *acc.* Kananeitēn.

Karpus (Κάρπος), *sm.* 'Carpus'; *dat.* Karpáu.

Kyreinaïus (Κυρήνιος), *sm.* 'Cyrenius'; *dat.* Kyreinaïáu.

Laigaiōn (Λεγεών), 'Legion'.

Laiwweis (Λευῖς), *sm.* 'Levi'; *acc.* Laiwwi.

\*Laudi or \*Laidja (Λωῖς), *sf.* 'Lois'; *dat.* Laudjái.

Lazarus (Λάζαρος), *sm.* 'Lazarus'; *acc.* Lazaru; *dat.* Lazaráu.

Lukas (Λουκάς), *sm.* 'Luke'.

Lystra (ἡ Λύστρα, τὰ Λύστρα), 'Lystra'; *dat. pl.* in Lystrys, 'ἐν Λύστροις'.

Magdalan (Μαγδαλάν), 'Magdalan'.

Magdalēnē (Μαγδαληνή), *nom.* and *dat.* 'Magdalene'.

Mambrēs (Μαμβρής), *m.* 'Mambres'.

Maria, Marja (Μαρία), *fem.* 'Mary'; *acc.* Marian; *gen.* Marjins; *dat.* Mariin.

Markus (Μάρκος), *sm.* 'Mark'; *acc.* Marku.

Marpa (Μάρθα), *fem.* 'Martha'.

Matpauus (Ματθαῖος), *sm.* 'Matthew'; *acc.* Matpau.

Mōsēs (Μωσῆς), *sm.* 'Moses'; *gen.* Mōsēzis; *dat.* Mōsēza, Mōsē.

Naiman (Ναυμάν), *m.* 'Naaman'.

Nazaraīp (Ναζαρέ), 'Nazareth'.

Nazōrēnus (Ναζωρηνός), *sm.* 'Nazarene'; *voc.* Nazōrēnu, Nazōrēnai.

Paītrus (Πέτρος), *sm.* 'Peter'; *acc.* Paītru; *gen.* Paītraus.

Pawlus (Παῦλος), *sm.* 'Paul'.

Peilātus (Πελάτος), *sm.* 'Pilate'; *dat.* Peilātáu.

Rūma (Ῥώμη, Lat. Rōma), *sf.* 'Rome'; *dat.* Rūmái.

Saddukaieis (Σαδδουκαῖοι), *nom. pl.* 'the Sadducees'.

Salōmē (Σαλώμη), *f.* 'Salome'.

Saraīpta (Σάρεπτα), 'Sarepta'.

Satana and Satanas (σατανᾶς), *m.* 'Satan'; *acc.* Satanan.

Saídaúma (Σόδομα), 'Sodom'.

Saídaúmus, *sm.* an inhabitant of Sodom; *gen. pl.* Saídaúmjē; *dat. pl.* Saídaúmim, Saídaúmjam.

Saúlaúmōn (Σολομών), *sm.* 'Solomon'.

Saur (Σύρος), *sm.* 'Syrian'; *dat. pl.* Saúrim.

Saúrini, *f.* a Syrian woman.

Seidōna (Σιδών), *sf.* 'Sidon'; *gen.* Seidōnáis.

Seidōneis, *m. pl.* the inhabitants of Sidon; *gen.* Seidōnē.

Seimōn (Σίμων), *m.* 'Simon'; *acc.* Seimōna, Seimōnu; *gen.* Seimōnis; *dat.* Seimōna.

Siōn (Σιών), *fem.* 'Sion'.

Symaīon (Συμεών), *m.* 'Symeon'.

Syria (Συρία), *sf.* 'Syria'; *gen.* Syriáis.

Teimaius (Τιμαῖος), *sm.* 'Timaeus'; *gen.* Teimaiáus.

Teimaúpaius (Τιμόθεος), *sm.*

'Timothy'; *dat.* Teimaúpai-  
áu.

Teitus (Τίτος), *sm.* 'Titus'.

Trauada (Τρωάς), *sf.* 'Troas';  
*dat.* Trauadáí.

Tykeikus (Τυχικός), *sm.* 'Tychi-  
cus'; *acc.* Tykeiku.

Tyra (Τύρος), 'Tyre.'

Tyrus (Τύρος), *sm.* 'Tyrian';  
*pl. gen.* Tyrē; *dat.* Tyrin.

Þaddaius (Θαδδαῖος), *sm.* 'Thad-  
dæus'; *acc.* Þaddaiu.

Þaissalaúneika (Θεσσαλονίκη),  
*sf.* 'Thessalonica'; *dat.* Þais-  
salaúneikái.

Þōmas (Θωμάς), *m.* 'Thomas';  
*acc.* Þōman.

Xrēsкус (Κρήσκης), *sm.* 'Cres-  
cens'.

Xristus (Χριστός), *sm.* 'Christ';  
*acc.* Xristu; *gen.* Xristáus.

Ymainaius (Ἰμέναιος), *sm.*  
'Hymenæus'.

Zaibaidaius (Ζεβεδαῖος), *sm.*  
'Zebedee'; *gen.* Zaibai-  
daiáus; *acc.* Zaibaidaiu.

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